

Circulating File

**ALCOHOLISM
VOL. 1**

**A compilation of Extracts
from the Edgar Cayce Readings**

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ALCOHOLISM, VOL. 1 CIRCULATING FILE

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Our hope is that through the Cayce readings you will find the wholeness and oneness which is God's plan for us.

Blessings, A.R.E. Member Services Team

There are in truth no incurable conditions.... 3744-2

This Circulating File consists of an overview and the Edgar Cayce psychic readings on alcoholism. The information is not intended for self-diagnosis nor self-treatment. Please consult a qualified health care professional before following any advice contained within this file.

Articles are included because the information supports the remedies and therapies described in the Edgar Cayce readings or are of a helpful nature. Their inclusion does not imply endorsement or recommendation. Before following any advice contained in the articles, please seek the counsel of your doctor.

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**Alcoholism
Vol. 1**

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Introduction to the Cayce Readings on Health and Healing

No matter what illness or ailment concerns us, certain basic principles about health and healing are relevant. These are the premises upon which all of the Cayce health information rests. For those who would like to make a more careful study of these basic principles, the recommended Circulating File is entitled *Principles of Healing*. Here, in essence, are the ideas found in that file. They may prove to be very useful to your study of the specific ailment that requires healing for you.

The first fundamental idea about healing requires that we maintain a creative balance between two principles:

1. All healing comes from the infinite - that is, from attunement and harmony with our spiritual source. The infinite is just as accessible and available in the visible, physical world as it is in the invisible realm.
2. At the same time, each person must take responsibility for his or her own healing process. No one can simply sit back and wait passively for healing to occur.

This second principle - the need for self-responsibility - can take many forms. For example, healing requires attunement, and no one knows better than ourselves exactly what has gotten us out of attunement. Often, if we look closely at our lives, we can see (without needing a gifted medical clairvoyant such as Edgar Cayce) what's causing our illness.

To illustrate self-responsibility further, the human body has a marvelous, innate drive to heal itself, but we've got to do our part to help. A broken bone will naturally try to mend; however, the fracture needs to be set properly for the healing to be complete and effective. Cayce stresses the healing ability of the body:

Remember, the body does gradually renew itself constantly. Do not look upon the conditions which have existed as not being able to be eradicated from the system. . . Hold to that KNOWLEDGE - and don't think of it as just theory - that the body CAN, the body DOES renew itself! 1548-3

Another important principle relates to energy medicine, a new field for which Edgar Cayce was a pioneer. His readings consistently speak of the roles played by vibrations or vibratory forces - right down to the level of individual atoms. According to Cayce, there is a type of consciousness that exists in each atom. Although most of the passages about the atomic physics of healing seem rather esoteric, it might be easier to follow the analogy of the attunement of a stringed musical instrument. A violin or piano that is out of tune makes sour, discordant music - symbolic of disease or illness. Just as a skilled musician can bring the instrument back into attunement, we experience healing when our vibrations - right down to the atomic level - are adjusted in a correct manner. In essence, all healing is bringing the vibrations into harmony from within.

Balance among body, mind, and spirit is another key to Cayce's philosophy of healing. For healing to be complete and lasting, we must recognize and meet the needs of each of these three levels. Virtually no illness or disease can be treated successfully at only one of these three levels.

What's more, Cayce affirms that the human body will naturally stay healthy - and even rejuvenate itself - if a kind of internal balance can be maintained. "Dis-

ease” starts when one part of the body draws energy from another part. One portion of an organism may become overcharged with the creative life force, while another portion becomes undernourished. The result is a gradual disintegration of the body and the onset of illness.

The opposite of this sort of disintegration is rejuvenation. The readings assert that we are continuously rebuilding our bodies. Within any seven-year period, each cell is replaced. If we'll allow it, our bodies will transform any problem and resuscitate any condition. But our ingrained habits usually block this healing potential - the habits of action and, even more potent, the habits of mind.

What role do drugs and medicine play in the healing process? Cayce's philosophy clearly sees a place for them, but warns of misunderstanding how they work and of expecting more of them than is possible. Any healing method attempts to create an experience of oneness, in hopes of then stimulating a similar response in the body. For some people in some situations, a drug may be the best way to accomplish this - just as in other cases surgery may be the best way to stimulate healing. Medicines can be a practical application of the one life force. Occasionally they must be very potent in their reactions in order to get the patient through an acute illness. But Cayce from time to time encouraged people to consider the herbal formulas he recommended to be tonics and stimulants, rather than medicines.

The dangerous side of medicines is their potential to diminish the body's own healing work. This is what Cayce alluded to when he warned about “palliatives” that deceive the soul with half-truths and temporary relief. It's also what he meant when he warned that we shouldn't come to rely on any condition outside of ourselves that could be assimilated by the body inwardly. All of this is to say, take the medications prescribed by the physician you trust. Keep in mind this thought: what those chemicals can do is temporarily - and somewhat artificially - give your body an experience of greater oneness.

Healing that really takes hold and lasts must come from changing one's inner consciousness and vibration. That happens most effectively from consistent and persistent human effort (that is, engaging one's desires, purposes, and will) - something that pills all too easily allow us to skip.

These have been long-standing. Do not take the treatments just a few days, or even a few weeks, and expect to be well - and then revert to old conditions. But be consistent and persistent! Have periods when these will be taken (that is, ALL of those things indicated) for two, three to four weeks.

Then rest by leaving them off a week. And then be just as patient and just as persistent as though you were beginning all over again. 976-1

Cayce's healing philosophy includes other insights that can help us avoid misunderstanding. For example, one principle states that the best treatment procedures sometimes cause a temporary worsening of conditions. If we didn't recognize this possibility, we might give up just before the benefits begin to appear. A closely related principle states that when a body is re-establishing its attunement, it tends to be more sensitive. Again, if we misunderstand that heightened sensitivity, we might not see the good that is slowly being effected.

The mind is a focus of other healing principles. The unconscious mind plays a role in many illnesses and diseases. One example of this is the karmic factor in health problems. Memories from previous incarnations, stored in the soul mind, can

trigger problems in the body. Of course, we shouldn't go so far as to suppose that every health challenge has past-life roots; nevertheless, the perspective of reincarnation can help us understand what we could possibly be dealing with as we seek healing.

The familiar Cayce axiom, "Mind is the builder," leads us to wonder exactly which attitudes and emotions best foster healing. The readings emphasize several:

- Self-acceptance. As we rid ourselves of self-condemnation, we make room for healing forces to enter.
- Optimism and hope. We're encouraged to expect healing.
- Patience. It's much easier and quicker to destroy health than it is to rebuild it. We need to be willing to patiently invest whatever time is required.

Alongside these specific attitudes and emotions, we're invited to use the creative potential of visualization to stimulate our own healing. The mind's image-making capacity can be directed in such a way that we "see" the healing transformation taking place. This is not something that's accomplished in a single visualization session. Like all the Cayce health-promoting approaches, it requires persistence and works best in conjunction with other healing methods.

Perhaps the most important principle of the mind's relationship to healing concerns purposefulness. A person can experience temporarily an outer healing - that is, in the physical body only - yet still be spiritually sick. What cures the soul? A commitment to a purposeful life. Not just any purpose, but instead one that reflects care for other people.

On occasion a reading from Cayce would pose this question to the person who was ill: What would you do with your life if you were healed?

What would the body be healed for? That it might gratify its own physical appetites? That it might add to its own selfishness? Then (if so) it had better remain as it is. . . But first the change of heart, the change of mind, the change of purpose, the change of intent. 3124-2

The position of Cayce's psychic source was simply this: Why correct the physical condition unless there's also going to be an inner correction? People who are looking for both inner and outer healing are the best candidates for restored health and vitality. In Cayce's philosophy, healing should equip us to be more useful to others.

With this ideal of service in mind, we might also wonder just how we can be channels of healing to others. What principles govern our efforts to be healers to those for whom we have concern? One principle is based on the spiritual connections that exist between all people. It states that as we bring the experience of oneness into our own consciousness, it can profoundly help someone else experience oneness, attunement, and healing. Cayce's way of putting it was, "...raising the Christ Consciousness in self to such an extent as it may flow out of self to him thou would direct it to." (281-7)

For this to be most effective, the recipient must desire such help and have requested healing prayer. Of course, we can always pray for someone, even if that individual hasn't asked us. But it's important that we not assume we know what's needed in any person's life. For one who hasn't specifically asked for prayer, we can simply offer prayers of protection and blessing, rather than try to direct healing energies to that person or for a specific condition.

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It is also important to remember that each reading was given for an individual. It must be emphasized that no suggested treatments for any particular ailments should be "lifted" from any individual reading and tried by another individual except under the supervision of and with the cooperation of a physician or licensed health care professional. However, there were many suggestions that were given over and over, and these can be studied to find how they apply to ourselves. These healing principles can be grouped in four categories that referred to as CARE.

Circulation – moving the blood around the body through therapies such as massage or spinal manipulation

Assimilation – encouraging the body to pull the proper nutrients from the food by eating the proper foods and in the proper combinations

Relaxation – taking time to rest and let the body recuperate and counterbalance the daily activities

Elimination – removing the waste products from the body through therapies such as sweats, colonics, and fume baths

For more information about CARE and recommendations on the lifestyle described in the readings, please see Dr. Harold J. Reilly's *Handbook for Health*. There are also many verbatim collections of the readings in other Circulating Files, Research Bulletins, and Treatment Plans for individual diseases which may be purchased through Customer Service at 800-333-4499.

The A.R.E. is interested in having all the material in the health readings reviewed by physicians and health care professionals who also provide summaries of their findings in the hope that the information may prove beneficial to others. When time and finances permit it is planned to have all the information in the health readings read by one or more physicians and the subject matter summarized. Please send any feedback to

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We do not advocate a do-it-yourself process. Please seek out the advice of a health professional before implementing any recommendation.

In summary, the Cayce readings remind us that our natural state is wholeness and health. An innate wisdom within ourselves knows what's needed for healing. We should expect to get well, and we should be willing to do our part to make it possible. "Those that expect little of the Lord receive little; those that expect much receive much - if they live it!" 1424-1

Blessings,

A.R.E. Member Services Team

Overview on Alcoholism

by Winthrop H. Ware, M.D.

Few diseases are as ill-defined and as difficult to treat as alcoholism. Even nowadays there is still a question in the minds of some whether it is a disease or a moral issue. Edgar Cayce called it a disease, and most serious workers in the field today also call it a disease. Noyes and Kolb say that "Alcoholism should be looked upon as a psychic illness rooted in a personality disorder or immaturity." Calling it a disease has the advantage of making it easier for an alcoholic to accept treatment.

Basically, the disease has two phases. First, the susceptible individual is exposed to alcohol and finds that it satisfies his special needs for coping with his environment. Then, when he has imbibed enough alcohol for a sufficient period of time, he becomes addicted, much as one becomes addicted to any other drug. Some would argue that this is an oversimplification, and perhaps it is, as it leaves out all the "other types" of alcoholics, but it will do for the consideration at hand.

If it were possible to determine ahead of time which person had the so-called "fertile soil of addiction" in his nature, then it would perhaps be possible to condition this person against alcohol until he could receive psychiatric aid in eliminating his propensity toward the disease. Studies seem to indicate, however, that it is almost impossible to determine who will become an alcoholic. Thus, prevention from this standpoint must be considered unlikely.

In the book, *Understanding the Alcoholic*, by Howard Clinebell, the author says that danger arises because an individual having heard that "emotionally healthy people don't become alcoholics" will assume that he is not a potential candidate for the illness, and consequently is overconfident. Clinebell further states that there are two points to emphasize in the prevention of alcoholism. One is that an individual doesn't have to be aware of neurosis or emotional instability to become an alcoholic, because many deep psychological problems are hidden from ourselves. In fact, the emotional damage often occurred at a very early age and he says this damage has been overlaid by many layers of a comparatively normal personality adjustment. The people who become alcoholics rarely, if ever, are aware that they are neurotic or susceptible to the disease; thus, the way is open for alcohol to reactivate their buried problems. The second point Clinebell emphasizes is that it is impossible to predict with accuracy just which six people out of any 100 drinkers are potential alcoholics. He says that until such a prediction is possible, we should accept the warning, "You too can be an alcoholic."

Once one becomes an alcoholic, either by habit or addiction, the first thing to do is to stop the use of alcohol. The patient can do this himself, if he has the will power. This is the basis of the AA approach. Or, the patient can receive the aid of a "chemical fence" such as Antabuse (disulfiram). Once an alcoholic ceases to drink, half of his problem is solved. The other half of the problem is the reeducation concerning problem approach and solving, as well as the eventual treatment of the underlying psychological problems.

As anyone who has worked with alcoholics knows, getting them to accept a substitute for alcohol is almost impossible until the alcoholic is willing to "try anything." Usually this means that the alcoholic is so desperate that he gives up trying to manipulate people to continue his habit and surrenders to any help he can find. This is called "hitting bottom," and the main work of the professional therapist is in "raising the bottom" of the alcoholic unwilling to seek aid and thus making his desperation come sooner. This must often be done by withdrawing all help and aid from the alcoholic and making him suffer the consequences of his own foolishness.

The difficulty of this task can be realized in the addicted alcoholic who considers alcohol as essential as he once considered food. Added to this problem is the fact that alcohol does possess food value - but no vitamins. An advanced alcoholic consuming nothing more than alcohol suffers concomitant avitaminosis which leads to cirrhosis of the liver, heart muscle degeneration, destruction of the higher centers of the brain, et cetera.

In Cayce's work with alcoholics, we note that he had a very shrewd assay of the alcoholic situation. In the case of a young man aged 31 (4386-1), we find a beginning alcoholic who is just at the threshold of becoming addicted. Mr. Cayce finds that the effects of alcohol are just becoming evident in his organs. This is what he recommends:

In meeting the needs of the conditions physically, we find - while there must be physical applications for the body to right itself - the greater portion must come through that of self's own will in making for the environs and for the effect that is being produced in body.

He then goes on to prescribe a "chemical fence" to be given once a week to the young man:

We would, then, find that - were these properties combined in this manner, and given at least one each week, and this as a dose, this will assist and enable the body to exercise its own prerogative in the application of self's desires. Prepare in a capsule, this:

**Eucalyptol..... 1 minim,
Rectified Oil of Turp.....1/2 minim,
Benzosol.....1 minim,
Codeine.....1/60th grain.**

This must be given under physician's instructions or directions, one each week, until there will be found that there is ail alternation in the desires of the body as related to the physical forces, as related to the mental application of self . . . for this will produce nausea to the extent that the body when over-stimulating self, will refrain from stimulating same. Should this become, under the physician's reactions, such as has been in cases past with the body. . they, themselves, refrain . . . or change to such an extent as to increase rather than diminish. . . take of the parings of the scrapings of the fingernail of the body, on the left little finger . . . these prepared in coffee or tea will prevent a recurrence. Not injurious, but helpful.

Another time, Mr. Cayce prescribed another 'chemical fence' No. 845:

Q: Is there anything I can do to help break my husband from drinking?

A: Give him this, and he'll never want to drink any more... it'll make him very sick if he does:

Put into capsule:

Oil of Eucalyptus..... 1 minim

Oil of Turp.....1/2 minim

Compound Tincture of Benzoin.....1/2 minim

Give him this.

Q: How may it be given?

A: In a capsule.

Q: Just one?

A: Just one. And then he'll vomit his boots up if he takes a drink! The smell of liquor will be abhorrent even! Of course, he can overcome it - but it'll make him sick for the first year anyway.

These chemical fences of Mr. Cayce would seem to act longer than Antabuse, which has an action of only four days. The fingernail parings would seem to work as does Flagyl (metronidazole) in dampening desire for alcohol, and perhaps in the management of a hangover taking "some of the hair of the dog that bit him."

In the case of a 56-year-old male (28-1), we find a more advanced alcoholic, undoubtedly in the range of the addiction to alcohol. It is interesting to note that Mr. Cayce found the heart, liver, spleen, kidneys, and pancreas involved. This merits him a good grade in modern pathology. He is also quite correct when he says:

Digestion impaired, on account of condition created in spleen, pancreas and liver. Hence the deterioration, as it were, of the whole system and the lack of assimilation and of the digestive system functioning normal.

In this man, Mr. Cayce recommended both a "chemical fence" and a certain substitute for alcohol:

Podophyllin.....1 grain

Cascara Sagrada.....1 grain

Leptandrin.....1 grain

Licorice Compound.....1/2 grain

Make these in this quantity in each capsule, making five (5) capsules.

One to be taken every other day.

Give this as the stimulant and preventative from using over-stimulants:

Tincture Valerian.....2 ounces

Bromide of Potash.....2 drams

Iodide of Potash.....10 grains with

Elixir Catisaya.....4 ounces and

Elixir Celerina.....1 ounce with

Extract of Verbena.....15 minims

The carrier for this should be sufficient Peptotol [in another place he says this is any sweet syrup] to make sixteen (16) ounces. The dose would be a teaspoonful twice each day, morning and evening. By the time the whole

quantity is taken, we will find the body will be rid of much of the desire for the properties that over-balance the system.

Should the body take the over-stimulus while using this and become sick and nauseated, use the enema, also the stomach pump or wash to cleanse the stomach of same, though this would not be a poison in itself, unless there was certain combinations of properties taken in diet. Hence, while these are being taken, the diet should consist chiefly of meats or game, or the juices of same, with only vegetables that grow above ground, and no form or combination of any nightshade variety of vegetable.

Then, Mr. Cayce gives this advice to the drunkard that almost sounds as if it comes from the AA's Big Book.

Then for the mental, we find the body very capable, would it only guide itself in the manner in which it understands the knowledge of self. Spiritual understanding only comes from the understanding of the divine within self, and the attempt to correlate same will always bring the development of self mentally and spiritually. For those who call upon the God will not find Him afar off, but ever present, and ready to answer the self as it is found in the inner man.

Just as important as helping the alcoholic directly is the helping of the spouse of the alcoholic to change her attitude toward him. It is here that Cayce gives some excellent advice. Here is what he says to one woman (1183-2):

Q: Just what should I do about my husband and home?

A: As just indicated, live right yourself. Never so act, in any manner in any inclination, that there may ever be an experience of regret within self. Let the moves and the discourteousness, the unkindness all come from the other person. Better to be abased yourself and have the peace within. For unless changes arise some great disturbance will come. But if ye so act that these appear to arise from thy neglect, or from thy not caring, then the regret would always be with thee. Then act ever in the way you would like to be acted toward. No matter what others say, or even do. Do as you would be done by; and then the peace that has been promised is indeed thine own.

Q: Is there any Chance of his ever overcoming the drinking habit?

A: Not if there's given the least excuse for his continuation in same. But kindness, gentleness, and prayer has saved many a soul!

What Mr. Cayce is advocating in the above is now known as "surrender." This is when a wife leaves her husband alone and surrenders all concern for him but doing the best she can for herself and her family. Thus by not nagging or berating him, she gives him no excuse for his drinking, and he must bear the consequences himself. Very modern advice indeed!

In another place, Mr. Cayce makes a rather unique suggestion (1439-2)

(Q) Can those assisting do anything to prevent the body from indulging in stimulants?

(A) They can pray like the devil!

And this is not a blasphemous statement, as it may appear - to some. For if there is any busier body, with those influences that have to do with the spirit of indulgence of any nature, than that ye call satan or the devil, who is it?

Then it behooves those who have the interest of such a body at heart to not

only pray for him but WITH him; and in just as earnest, just as sincere, just as continuous a manner as the spirit of ANY indulgence works upon those who have become subject to such influences either through physical, mental or material conditions!

For the POWER of prayer is NOT met even by satan or the devil himself. Hence with that attitude of being as persistent as the desire for indulgence, or as persistent as the devil, ye will find ye will bring a strength. But if ye do so doubting, ye are already half lost.

For the DESIRES of the body are to do RIGHT! Then aid those desires in the right direction; for the power of right EXCEEDS - ever and always.

Do that, then.

Like the devil himself - PRAY!

In summary, it would seem that what Edgar Cayce advocated some 30 years ago is what the foremost workers in the field of alcoholism care just now advocating.

1. The cycle of addiction must be broken by ceasing the intake of alcohol. This may be done by building the "chemical fence" with the patient's consent, or the cycle may be broken by placing the patient in an institution. (Mr. Cayce recommended this for some, too.) The patient may find the will to stop, but unless he has a sincere desire, nothing will work.
2. The persons closest to the patient must surrender their concern for him and let him be responsible for his own deeds. It is "cruel kindness" to support and lie for an alcoholic if this prevents him from "hitting bottom" and seeking aid.
3. The efficacy of real and genuine prayer for a person should not be discounted and should be vigorously indulged in. This not only has a telepathic effect on the usually very sensitive alcoholic, but it has a salutary effect on the suffering spouse.

What Mr. Cayce did not mention, as it was too new, was the importance of using such organizations as the AA. The AA advocates, very much as Mr. Cayce did, a two-fold idea of:

1. Stopping the drinking, and
2. Strengthening the will.

The further advantage of the AA is that it helps the alcoholic get rid of his guilt feelings by putting him to work helping other alcoholics, thus performing auto-therapy and spreading the good work.

Left unsaid in all this is the possible use of psychotherapy in correcting the basic flaws in the character that make for the "seed bed" of alcoholism. Perhaps in this new decade more and important work will be done in this respect. New centers for alcoholism are needed, and many cities and towns need to revamp their present alcoholic treatment facilities. In the meantime, we must do the most we can to reach those in the grip of this most difficult illness. What Edgar Cayce said about having faith is really most important when one deals with alcoholism.

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Castor Oil and Alcoholism

by William McGarey, M. D.

An alcoholic for more than 20 years is the description one of our correspondents gave herself in a research report which she submitted recently. But she used castor oil packs on her abdomen for an entirely different reason four years ago. It seemed that she had developed a severe abdominal pain. She did not consult her doctor, so her own diagnosis of "probably an intestinal disorder" will have to suffice, no matter how inadequate. She reports that her pain lessened a little each day, as she applied the packs on a twice daily routine. An apparent constipation was thoroughly corrected on the second day, but she continued the packs for a period of two weeks.

The most remarkable result of her own little adventure in consciousness, however, is the real point of this story. She adds as a postscript to her report that "Since the day I first used oil packs, I have not touched a drop of liquor - nor have I had the desire to do so. I was an alcoholic for more than 20 years. I used to drink myself to sleep every single night."

My question is: What is it that happens to people that makes a simple act of healing turn their lives into a new channel of living? Why should applications of castor oil packs rival Alcoholics Anonymous in this particular event in time and space? Life offers us a multitude of unanswered questions, doesn't it?

[Note: The preceding case report was written by William McGarey, M. D. and is excerpted from *The A.R.E. Journal*, November, 1975, Volume 10, No. 6, page 276, Copyright © 1975 by the Edgar Cayce Foundation, Virginia Beach, VA.]

Oral Gold Treatment

[Note: This article comes from *Meridian Institute News*, Vol. 3, No. 3, May, 1999.]
http://www.edgar cayce.org/health/database/health_resources/concepts/gold_oral.asp

Gold is an element of many of the treatments in the Cayce readings, especially those for glandular and nervous system disorders. These disorders range from multiple sclerosis and rheumatoid arthritis to Alzheimer's disease and depression. Typically, the readings prescribe gold chloride for use in the "solution jar" of the wet cell battery, a container inserted in the circuit containing a substance whose vibrations were being carried into the body.

Less well-known are the more than 140 readings in which Cayce recommended that the gold chloride be taken orally in very small amounts. Oral gold was prescribed for the same diversity of illnesses as vibrational gold, but less frequently. It appears that oral gold was a stronger medication, but it is not clear why the readings recommend it less often. A typical Cayce prescription was to prepare a one grain per ounce solution of gold chloride (the same strength used for the wet cell), and a second solution of two grains per ounce of sodium bicarbonate or sodium bromide. Once or twice a day, the instructions were to combine one drop of the gold solution and two drops of the soda solution in a glass of water and drink immediately. There were many variations on this basic pattern.

In conventional medicine, gold-containing drugs are used primarily as a treatment for rheumatoid arthritis, and occasionally for other autoimmune disorders. First introduced in 1929, these drugs contain gold in an organic molecule with sulfur. One of these drugs, auranofin, can be taken by mouth. These gold drugs, however, are often rather toxic. Side effects can range from itchy skin to death from kidney or liver failure.

Historically, gold has been used much more widely. Gold chloride was a component of the "Keeley cure," a well-known treatment for alcoholism in the late 1800s (the Cayce readings recommend gold in the treatment of alcoholism as well). Medical books from the late 1800s and early 1900s mention gold chloride as a therapy for various conditions, sometimes identifying it as a "nervine," a therapy for nervous system disorders. The first edition of the Merck Manual, published in 1899, refers to gold chloride as a treatment for tuberculosis and lupus, and to gold bromide as a treatment for epilepsy and migraine. The Merck Manual also lists gold under aphrodisiacs!

Surprisingly little work has been done on the role of gold as a natural substance in the body. The most interesting recent scientific publication is a study by A. El-Yazigi, a researcher in Saudi Arabia. He looked at the concentrations of gold and silver in the cerebrospinal fluid of patients with brain tumors. He found that concentrations of silver were markedly increased in patients with malignant tumors. Interestingly, though there was no consistent relationship between gold and tumor vs. control subjects, for the single patient with pinealblastoma the concentration of gold was about twice the concentration for the controls or other

tumor types. Since the pineal has such an important role in the Cayce scheme, it is worth exploring this finding.

While gold chloride is not commonly in use today, there are intriguing reports of the effects of another form of gold, colloidal gold. Colloidal gold is very fine particles of gold metal. Guy Abraham, a medical doctor in California, has shown that colloidal gold can be an effective treatment for rheumatoid arthritis, without the toxicity of the organic gold drugs. In another study by Abraham and his colleagues, colloidal gold was shown to be of use improving mental performance, leading to a 20% increase in IQ scores! This is certainly consistent with Cayce's emphasis on the usefulness of gold in rebuilding the nervous system.

Two people have shared with us their experience using oral gold chloride. One, a man in his 40s with depression, found that gold chloride made a positive difference in his mood state, comparable to antidepressants. Another, a woman in her 60s with essential tremor, a neurological problem, experienced substantial remission with oral gold therapy. In both cases, discontinuing the gold treatment after a few weeks resulted in a reappearance of the symptoms. Resuming the gold treatment led to improvement.

We are cautious about gold chloride at this time because of uncertainty about the safety, but enthusiastic about the possibilities for healing. In the very small doses recommended by Cayce (less than 1/20 of the typical daily dose of gold for arthritis), there is probably little toxicity, but nothing is known about the effects of long-term use. We would very much like to hear about the experiences of anyone who is using oral gold in the treatment of any disorder.

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The Cocktail from Hell

TRANSFORMED LIVES

Venture Inward, January/February 1999

Otto Seegers left his native Amsterdam for Toronto in 1954 with \$40 and a suitcase.

"I pounded on doors and opened a service station without a nickel because someone in the oil company believed in me," says Seegers, who was 22 when he arrived in Canada.

"Then I got a job cutting chicken and cabbage in the basement of a Kentucky Fried Chicken restaurant."

He brought his fiancée to Canada. They married and had eight children.

His faith in God was constant. Raised a devout Roman Catholic, he prayed and went to church regularly.

But after he amassed \$1 million in five fast-food restaurants, owning a 25-acre farm with sheep, horses, and goats, and nurturing his family, his life started to fall apart.

The dissolution began one evening when he and his wife decided to celebrate having "arrived" with a cocktail.

"Before that day, everything seemed to work out for me," says Seegers.

"Then we decided to have that cocktail. I loved it from that first drink. I felt so good, better than I ever felt in my life. My wife liked it, too, so we started having cocktails every evening to relax. Drinking became a regular part of our lives. We had no idea we were walking into a minefield."

"Life became different. Everything started to go wrong."

He sold successful businesses to try fish and chips, soft drinks, magazines, auctioneering, real estate. Nothing worked.

"I started making bad business decisions. I didn't know that alcohol warps the mind. I lost everything.

"Our marriage started to go. We went to counselors and priests. No one could help. None of them knew that we drank." He moved out after 22 years of marriage and, though separated, remained close to his wife.

Tragedy struck. His wife was in an auto accident that left her hospitalized until her death a year later.

"My life was totally out of control," says Seegers." The kids were in six different schools, one was in jail on drug charges."

He worked hard all day, then drank to unwind at night.

He tried taking the family west to Calgary to start a teen club.

"It was all wrong, my greatest disaster," says Seegers. He was deep in debt.

They made their way back to Toronto on a credit card, where money, food, heat, and hope remained scarce.

One afternoon Seegers prayed, "God, if You are mad at me, I understand. But please don't take it out on my children."

God's anger, he figured, stemmed from a wealthier time when he was asked to donate \$45,000 to a social services organization. Because he gave in other ways, he didn't make the donation. He thought that God remained angry because he withheld his tithe.

One day Seegers's son came to visit and gave him an article about alcoholism.

"I knew that my children knew. My number was up," says Seegers. "There was nothing left to deny. I was ready to surrender."

He got treatment for his alcoholism and found long-term help in a support group. He caught sight of his spiritual path.

"I realized that I had to let go of my will and replace it with the will of God," says Seegers.

He asked forgiveness from his children.

"I did not do the best job as a father and I'm ashamed of that. The damage done to those children was indescribable. But as a result of my sobriety, they forgave me and we began to recement our relationship."

He asked forgiveness from business partners he had taken advantage of, often traveling long distances to make amends in person. He worked with street people at the Scott Mission in Toronto, attended many churches, then studied Ernest Holmes's Science of Mind.

At Unity church he felt comfortable. When he had no place to live, one Unity member loaned him \$1,000 and he rented an apartment. It was the beginning of the way back up.

People suggested that he would make a good minister.

"I thought they were crazy, especially with my track record."

His spent five summers at Unity Village and continued his studies year-round. He became a Unity minister in 1995.

"The Father directs me now," says Seegers, 66."People call me the traveling minister. I'm asked to speak at worship services, perform weddings, funerals, christenings, or do counseling. I let God put in front of me the work I'm supposed to do.

"I have a new relationship with God. He is merciful and loving. If I'm not sure what to do, I make the best choice I can, listening to my feelings. Sometimes I'm wrong. Sometimes I lose my faith or wonder how I'm going to pay my car insurance. That's human. My faith comes back.

"Now I have a feeling of peace that I never had before in my life."

Rhonda Miller likes to hear from people whose lives have been transformed:
215 67th St., Virginia Beach, VA 23451-2061.

Quests Along the Way

by an A.A. Member

A.R.E. Journal, May 1971

Twenty years of personal experiences in a variety of quest groups have been rewarding, each in its own way at the right time, to satisfy my particular needs. Among these experiences are included Alcoholics Anonymous, Sequoia Seminar, Jesus as Teacher, Psycho-Cybernetics, Quakers, Unitarians, The Transparent Self, How to Live 365 Days a Year, and finally the Study Groups founded by the late famed psychic Edgar Cayce.

What is a quest group? In my opinion it is a group made up of people who want to live better goals, purposes and ideals, and who know their human strength isn't enough; that some spiritual resource within them must be awakened and worked with.

The members of such a group may not consider it spiritual. They may band together to try to overcome personal problems such as alcohol, narcotics, gluttony, cigarettes, gambling or any maladjustment without realizing that the symptoms only reflect a deeper sickness. At least this was true in my case, and in time I discovered that my problems stemmed from my failure to relate freely, honestly and openly with people and with God.

There are gum-beating, time-wasting discussion groups, and then there are truly productive spiritual workshops which are invariably composed of people who are hurting and who are willing to make a real effort to understand why they are hurting, and willing to make the effort necessary to overcome their misery. This hurting is no respecter of persons; it occurs among the very wealthy as well as among those less gifted.

In my opinion, a spiritual workshop is unrewarding for the person who is satisfied with himself the way he is. Unless he is dissatisfied with himself he is likely to make participation only an intellectual game where he looks down with some superiority on those poor other people who seem to need improvement. A real, almost desperate, need seems to be essential, coupled with emotional involvement, honesty and willingness to work at self-realization. Personality change is not easy. Old habits are not easily shed.

A Higher Power can and will help me if I'm ready to work and turn to with the best effort I can make at that time. But at least for me, "salvation" doesn't just rub off by group association and the recitation of some good intentions. Edgar Cayce has something pertinent along this line: "Beautiful truths without personal application by the one presenting them is indeed casting pearls to swine and will turn again to its own wallow."

The groups I've worked with are not necessarily the best; they came along at a time when I needed them. In discussing them, I'll do my best to remain honest. Like the Cayce quote above, it's too easy for me to talk about noble ideals as if I lived them, when this is not true. This is deadly dangerous for me, because when I talk ideals I don't live, I tend to feel that talking them is the same as living them. So you see if I try to theorize about values I haven't tested by personal experience, and lead you to believe I have worked with and benefited

from them, then I become the wallowing swine Cayce so aptly describes. Furthermore, I agree with Emerson: "I hate quotations. Tell me what you know."

It should be emphasized that the groups I worked with are not the social, open-ended discussion groups, nor professionally-led therapy groups. These groups were involved in a search for a solution to an urgent personal problem. But over and above this, there was recognition of the need for personal orientation and right direction; a need to find and understand the real self; to find values significant enough to command personal loyalty; to somehow find in life a leaping joy instead of a barely tolerable existence.

Members of Alcoholics Anonymous twenty years ago would have reacted most unkindly to being called members of spiritual workshops, and perhaps they might still resent this term. But the fact remains that many of the groups are just that, although I didn't recognize this at the time and would probably have been frightened away if I had.

I came to A.A. escorting a very sick woman alcoholic at her request, knowing nothing of the organization, but willing to take this woman to meetings, sit through the meetings and then take her home. Also, to lend moral support, I temporarily suspended drinking, not because I had a problem, you understand – just setting a good example. Although I was stubbornly sure I didn't have a drinking problem, I wondered why I identified so readily with these people and felt so at home with them.

The meetings centered around the twelve suggested steps of A.A. and I was confronted immediately with Step One: "We admitted we were powerless over alcohol – that our lives had become unmanageable."

At first I ridiculed this step. Powerless over alcohol indeed! Why, I had a responsible job with the state. Alcohol hadn't gotten me into any jails or institutions, so I wasn't an alcoholic. I expressed this conviction with what was probably obnoxious frequency. The groups endured me with vast patience, but after a meeting one night, a member got me into a corner and asked me if I had ever gone into a bar firmly resolved to take only one or two drinks, only to wind up closing the place hours later. After a sheepish, silent review of the scores of times this had happened, a rare glimmer of honesty broke through and I admitted this had indeed happened many times. Then he wanted to know if I had ever sworn off drinking. Again I had to admit this had happened many times. So he pointed out mildly, almost apologetically, that people without a drinking problem never had to swear off. If this swearing off happened repeatedly, it just might indicate powerlessness over one's drinking. I embraced Step One.

Then I was nudged toward Step Two: "Came to believe that a Power greater than ourselves could restore us to sanity."

Sanity? Who's nuts? Surely not I! I resented this implication but my increased honesty forced me to look at a number of incidents. One of the more trivial involved a bar in the San Fernando Valley frequented by movie starlets. One Monday morning I managed to get to my office – late – in bad shape – and was immediately pounced upon by my secretary. What about my church choir? They'd had several calls.

Church choir? This was meaningless. I hadn't been in a church for a long time and certainly had nothing to do with a church choir. Then, fuzzily, I began to remember fragments. I'd been in my favorite bar Saturday night. Vaguely I recalled talking with a number of these glamour girls and as usual trying to impress them. But what gimmick had I been using? Then it slowly came back. A new church. A big choir. I needed voices. Evidently I had impressed them, and unfortunately I seemed to have given them my right name and my office phone.

Then there were those troublesome blank check stubs. Where had they been cashed, and how much? And the recurring doubt that my car would be where I thought it had been parked. But over and above these minor episodes, there were others far more serious, and I finally had to agree that when I was drinking, I was a little short in the sanity department. And there were times when my sanity sober – could be questioned.

So I accepted Step Two and on my own volition moved to Step Three: "Made a decision to turn our wills and our lives over to the care of God as we understood Him."

Typically, I resisted this step with outspoken refusal. My life might be unmanageable, and perhaps I was a little nuts, but I wasn't about to turn the management over to some unknown Force "out there." So, as usual, the group members began to get to me: "What happens when you go to sleep? Who runs the store then?" "Do you tell your stomach how to handle your food? Do you tell your toenails how to grow?" Patiently, as usual, the group led me to see that God, or Something, was already running most of my show, and did a pretty good job when I got my willful ego out of the road.

The most impressive statement was made by a member who said: "God has unlimited abundance for you if you'll just get your fat little ego out of the road and give Him a chance." Another said: "Your hangup may be due to your concept of God. If you think He is a vengeful, irresponsible sadist, then of course you can't trust Him. But if you see Him as a loving, forgiving Father who wants only the best for you, then you can accept His will with confidence." So finally, I tried – with some fear at first – but with increased confidence as I found that only good resulted when I did this.

But then came Step Four: "Made a searching and fearless inventory of ourselves." This is where A.A. and I almost parted company. Sure, I had drunk too much and done some strange things during and after my bouts, but now I wasn't drinking, so there wasn't really much wrong with me. I had never cared – or perhaps "dared" would be better – to take a good hard look at what I really was, and I didn't want to then. But by that time a couple of months had gone by, and without alcohol I felt better than I had in years and I wanted to keep that good feeling; So I made the effort. It was neither very honest nor very searching, but it was the best I could do at that time.

Things got worse when I moved on to Step Five: "Admitted to God, to ourselves, and to another human being, the exact nature of our wrongs." I knew and so did God. Why did I have to go through the ego deflation of involving another human? As usual, one of those patient members punched the keys right for my acceptance. "One reason for Step Five," he said, "is that we are inclined

to be too hard on ourselves. We want to be uniquely horrible – worse than anyone else who ever erred, so we usually have more guilts than are necessary. An understanding person can help straighten us out and at the same time help us see our good qualities. No one can be all bad. Then, the very act of putting our defects into clear language helps put them in proper perspective; helps clear up our personal road map. However, this 'other person' should not be one's spouse or other close relative. It is unfair to try to shift our guilts to them. Furthermore, they may not be as objective as an outsider if they have suffered from one's alcoholic or other misconduct."

A most tolerant A.A. member worked with me on Step Five and tossed in a few reminiscences which made me feel like an amateur. Then on to Step Six: "We're entirely ready to have God remove all these defects of character." By this time I had acquired some semblance of honesty with myself and knew there were some defects I cherished. Among these: Being a good hater and a nourisher of resentments. Gossiping. Having a fine, flaming temper rationalized by "righteous" indignation. Being a show-off. And a few others. I didn't want to part with some of these, but I was now softened up to where the effort had to be made. The effort was not very good and the problems returned later to haunt me. But I did try and then moved on to Step Seven: "Humbly asked Him to remove our shortcomings."

I asked and thought I was sincere, but of course He only removed the faults I was ready to give up. I was stuck with the others, and this failure on my part is probably what led me into other organizations.

Then Step Eight: "Made a list of all persons we had harmed and became willing to make amends to them all." This was difficult because of the rationalizations which reflected these people had been more to blame than I was, and should be the ones to make the amends. But here again one of the old-timers straightened me out. "It's your problem to make the effort," he said. "What they do about it is theirs. Your task is to become really willing. When this happens, you will find a way."

So, remorselessly, Step Nine rolled around: "Made direct amends to such people wherever possible, except when to do so would injure them or others." Oddly enough, this meant no big productions. Most people seemed to feel the greatest favor I could do them would be just to stay sober. They were so afraid I wouldn't, and so glad when I did.

In looking back at this point, it seemed clear the steps were divided so far into two packages. The first three steps were surrender. Life unmanageable, powerless, nuts – God, you take it: I can't handle it. The steps Four through Nine were the housecleaning measures, the means of fulfilling A.A.'s promise: "All you need is to trust in God and clean house."

The third package includes the daily action steps. Step Ten: "Continued to take personal inventory and when we were wrong promptly admitted it." This struck a massive blow at two of my serious defects – my difficulty of admitting there was anything I didn't know, and my extreme reluctance to admit I could possibly be wrong. For me, the key word was "promptly." If prompt enough, I

could head off a lot of wrong conduct which otherwise happened with all sorts of consequence.

Then Step Eleven: "Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out." At this point I was not sure I had a "conscious contact" with God, but things were better. By that time I had learned to pray only for knowledge of His will and the power. The "gimme" prayers had demonstrated their futility. A.A.'s Serenity Prayer was far more valid: "God grant me the serenity to accept the things I cannot change, courage to change the things I can and the wisdom to know the difference."

Step Twelve offered endless challenge: Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs." There are three parts to this step: A spiritual awakening as the result of these steps; not as a result of the Bible, the Koran, the Vedas or any orthodox religious teaching, but through a direct and conscious contact with God. As some of the members said, "Why deal with a retail outlet when you can get it wholesale?" Secondly, we tried to carry the A.A. message. We did not always succeed, but we tried. Thirdly, we tried to practice these principles in all our affairs, and these principles boiled down to love and service.

In essence, this program is an admission of human powerlessness and a recognition that if we will clean house and do our best to fly right, unlimited help is available from God if we will just ask for it.

For five years this program was all I needed, but there came a time when there was a lack, a feeling of incompleteness. While A.A. stresses direct and conscious contact with a God one can understand, the teachings of Jesus and Biblical references, or references to any other religions, are usually taboo in A.A. meetings. This custom developed in many areas because of the variety of faiths found in A.A. and also because so many members are slow to forgive the way their churches gave them up as hopeless. A.A. is not anti-church or anti-religious. It encourages its members to follow the faith of their choice. Many members elect to return to their churches with considerable benefit. Many do not, and I was one of these.

Baptized and indoctrinated in the Baptist church in my younger days, the dogma and ritual and the sharp difference between what was preached and what was practiced had long since alienated me. But the hunger for an understanding of Jesus increased with my years in A.A. I wanted to find an organization which explored just the teachings of Jesus, with all the church ritual and dogma stripped aside. As so often happens on this spiritual quest, whatever we need comes along at the right time. When I was ready, a friend directed me to Sequoia Seminar.

Sequoia Seminar, at that time, consisted of two-week summer sessions held in a picturesque retreat in the Santa Cruz mountains. Groups were limited to eighteen people, with a male leader and a female co-leader. Studies were based on Henry Burrton Sharman's two books, *Jesus as Teacher*, and *Records of the Life of Jesus*. Sharman pointed out that the sayings of Jesus are reported in

differing context in the Bible, hence the necessity of trying to see him over the heads of his reporters. Sharman reduced the four synoptic gospels to one simple story of Jesus and his probable sayings.

We were given daily assignments in *Jesus as Teacher*, and our leaders confronted us with searching questions. They made no effort to lead us to predetermined goals. So long as we didn't wander too far from the questions, we were free to arrive at our own conclusions. We dealt constantly with:

What is it most probable that Jesus said? What did he most probably mean? Does it make sense to me? What are the implications – for me? That is, what am I going to do about it?

It was emphasized throughout the seminar that we must make our own interpretations and apply them to our own commitments for living; that no one can live our lives for us; that our beliefs must grow up out of what we ourselves have actually experienced; that we may be inspired by the experiences of others, but until such time as we have had religious experiences ourselves, our religion will be second hand and will lack reality and vitality.

We were told that the values derived from the seminar would depend almost entirely upon the integrity of our own efforts, and of course this is true of any spiritual workshop. The "work" is not in workshop by accident.

In this first two weeks at the seminar, and on two subsequent visits, I found a Jesus to whom I could relate. More important, I found practical assistance in my daily affairs. Furthermore, since the seminar prepared me for leadership in a *Jesus as Teacher* group, I organized such a group in Los Angeles and found increased openness and awareness with these eight people during the year we were together. It was here that the saying originated, "It isn't true, for you, unless you do." Just another way of saying knowledge without works is useless.

The A.A., Sequoia Seminar and *Jesus as Teacher* experiences spanned eight years. My activity in A.A. continued and so had sobriety. There were brief involvements during this time in the aching silences of Quaker meetings and in Unitarian group discussions. I had overcome or outgrown many character defects but my problems with hatred, anger and resentment kept coming back to plague me, probably because these were among the defects I had not been willing to have God remove eight years earlier. So when my need was acute, another A.A. member directed me to *Recovery*.

Recovery was founded by the late Dr. Abraham A. Low as a half-way return point for post-institutional mental cases. Later it was expanded to include all mental cases receiving professional guidance, either with or without institutional experience. When I encountered it in California, the program had been relaxed to include anyone who was serious about a personal problem, and although I had never had professional treatment, I had some problems.

In the several *Recovery* groups I attended, there was never any mention of God or any religion. But the constant factual, honest facing of self and helping others to face self had spiritual implications more powerful than are to be found in some religions. These people were not talking about spirituality, they were trying to live the principle of loving their neighbors as they loved themselves.

The Recovery insights, particularly their factual reporting of symptoms, were important to me at that time. Instead of generalizing: "I'm a mess!" I learned to say, "I have a headache, but otherwise all's well." It put brakes on my temper to remind myself that the person was probably not doing his annoying little thing just to upset me. He probably had no idea it was offensive and certainly wasn't doing it on purpose. Recovery did not help me enough to remove entirely my angers and resentments, but the program was of great help, and helpful in my continuing service in A.A.

By this time I was past sixty and mandatory retirement began to loom up. As a widower with grown children I began to wonder whether A.A. and these other activities would be enough to keep me out of mischief once the balance wheel of a steady job was removed. So again there came direction,. I had shown a minor talent for writing in my younger days, but this had been dormant for many years. And despite much other growth, real creativity was still blocked. Some friends had become interested in Psycho-Cybernetics and suggested this might help me, and they also requested me to lead a discussion group using this material.. The upshot was two groups, one on Mondays and one on Wednesdays.

Psycho-Cybernetics takes the position that for all practical purposes the human brain operates like a computer. Whatever is programmed into this computer is the way one lives ... that we must be consistent with our programming. If we are programmed for failure, then we attract frustration, hopelessness, futility, insecurity, loneliness, uncertainty, resentment and emptiness. On the other hand, if we are programmed for success, we find a right sense of direction with the courage, self-esteem, self-confidence and self-acceptance that makes success inevitable.

While much of this programming is done in childhood, we are not necessarily slaves to this once we recognize how automatically we are operating. We can dehypnotize ourselves from harmful programming and use vivid imagination to establish new conduct. We are essentially goal-striving mechanisms according to this philosophy. We can either set failure goals or success goals, and once these are properly programmed, the "computer" steers us in precisely the right direction. The computer is also said to be more than a steering mechanism, it can also be a problem solver and, when properly trained, can have access to universal knowledge.

One group disbanded after six weeks. Three Catholic couples, divorced and remarried, were so pre-occupied with "living in sin" they could not focus on group growth. The other group worked through Psycho-Cybernetics and refused to break up. They moved on to Dr. Schindler's excellent *How to Live 365 Days a Year*. This book points out how most of our illnesses are emotionally self-induced and suggests ways of coping with the problem. Some of the concluding paragraphs are particularly valuable:

"If you are going to limp through year after year of anxious, troubled misery, 100 years, or 75, or even 50, is an interminable hell on earth; the shorter life is, under such conditions, the better; none at all would be best.

"But once you learn the trick of striding along, eyes calm with equanimity; head up with determination; chest out with courage; a pleasant word for fellow-travelers, and resignation on meeting rocky rough roads, your years will beg repetition, and your living will be a fascinating enterprise that you would welcome for a hundred years. "The choice of whether to limp or to stride is yours – RIGHT NOW."

The group still refused to disband after working with Dr. Schindler's material so we went on to *The Transparent Self*, by Sidney Jourard. This book stresses the importance of relating with complete openness to at least one other significant human being, this being the only way we can ever come to really know ourselves. A self-disclosure questionnaire covers: attitudes and opinions, tastes and interests, work (or studies), money, personality, body.

Each division is broken down into ten questions. They seem very simple until one tries to explain just what one's position is. When I tried to fully explain my stand on these questions to a sympathetic but keenly perceptive person, I couldn't do it on the first attempt. First of all, I didn't know the answers, and secondly I found there were still some old taboos that caused me to freeze. Our group had been together for two years when we tackled this project. It was productive for us but largely because of the openness we had already achieved. It might not be helpful to a new group.

With retirement less than a year away, I still felt incomplete-felt there were sizeable chunks missing from my philosophy which might be troublesome with time on my hands. And it was disturbing because I could not identify the missing pieces. Then guidance came. An A.A. member who had been exposed to the Edgar Cayce philosophy suggested I might be interested in a one-week conference being held near San Francisco by the Cayce followers. I attended, and found the missing pieces I had been seeking. There was no longer any question. When I retired in 1967, I moved to Virginia Beach, Virginia, to investigate the Association for Research and Enlightenment (A.R.E.).

It became important for me to try to see why a procession of groups had been necessary for my journey along the Way and this is the way it shaped up:

Alcoholics Anonymous taught me the necessity of surrender, trusting God, cleaning house and prayerfully loving and serving others in line with God's will. But A.A.'s wise decision to exclude religious discussions, led me to

Sequoia Seminar, where I found a truly open approach to an understanding of Jesus the Christ. This helped resolve many conflicts I'd had in this area. The logical continuation was

Jesus as Teacher group work, which broadened and deepened the Sequoia Seminar insights. Contacts with the Quakers and Unitarians were valuable at this time, but I was still having trouble with anger, hatred and resentments and was led to

Recovery, which was helpful with my emotional problems. However I can see now that up to this point there was too much emphasis on DON'TS rather than on creative DOING. A little too much looking to the past and not enough living NOW. This is why it was important for me to find

Psycho-Cybernetics
How to Live 365 Days a Year
The Transparent Self.

These last three are slanted along power of positive thinking lines and did help, possibly because I was the leader and really had to do my home work. These groups all have much to offer but they had some missing pieces which were essential for me. These included:

The soul

According to Cayce, and in sharp disagreement with most psychologists, the eternal soul is the most important part of us. It was created "in the beginning, when the stars sang together," as a corpuscle in the body of God. All souls were created at the same time and have evolved down through endless time, headed for ultimate return to the Father to become co-creators and companions with Him. In this view, the current physical body is important, but mostly as a vehicle and aide to help the soul work out its development. The soul brings with it into the human body the wisdom accumulated on its long journey, and this wisdom is available when the human ego can be gotten out of the road and one finds that "all wisdom is within" and "the kingdom of God is within." In this philosophy the souls select the parents and the environment most suitable to their needs for growth.

Reincarnation and karma

This concept follows naturally the philosophy of the eternal soul. It should not be confused with transmigration, which is the belief that humans may regress to animal forms. Karma, simply, is cause and effect. Good or bad, past and present conduct influences our future. We mold our own destinies. The implications of this philosophy are, for me, logical and just ... the good guys and the bad guys get evened up, even if it takes many lifetimes. The Cayce readings are most persuasive in this area as they recite the former lifetimes of hundreds of people and indicate how these former lives affected the present. It is a stern philosophy which fixes responsibility for destiny squarely upon our past and present conduct.

Dreams

The Cayce readings emphasize the importance of dreams; that they are the voice of God, designed to be of help to us. Techniques for catching and interpreting dreams and for dreaming purposefully are presented.

Psychic phenomena

B.C. (before Cayce) I rejected as nonsense all aspects of parapsychology, holding that if it couldn't be explained within the laws of our three-dimensional world, it just didn't exist. Since Cayce regularly shattered many of these three-dimensional laws with verifiable records of having done so, my acceptance of these phenomena has increased my sensitivity and my feelings of being at home in an otherwise unexplainable world.

Balanced living

The readings offer much practical advice in many areas of mental and physical health as related to spiritual well-being.

The Bible

Biblical thought and quotes are deeply wrought into our culture and were often disturbing to me before encountering the many helpful explanations found in the Cayce material. As an interesting illustration, while in his trance, he was asked: "What present printed version gives nearest to the true meaning of both the Old and the New Testaments?" The answer: "The nearest true version for the entity is that ye apply of whatever version ye read, in your life . . ."

Prayer and meditation

While A.A.'s eleventh step states that members "sought through prayer and meditation to improve our conscious contact with God. . ." I found a lack of group work in this area in many cities where I worked with A.A. In the Cayce material, top priority is given to its importance and many suggestions and techniques are available.

The A. R. E. Group

The A.R.E. group material covers all the basic principles of the other groups I worked with. In addition, it covers the missing pieces which were so important to me.

Summary

There are many parallel paths along The Way. Some of us need to explore many paths, and this is good if we keep headed in the right general direction and don't stray too far afield as an excuse for not facing ourselves.

Conclusion

While, like Emerson, I hate quotations, I want to close with a quote from Sequoia Seminar because it is true in my own experience:

"However we phrase it – the quest for meaning, the search for orientation, the pursuit of self-fulfillment, the realization of our highest potentialities – surely this is the ONE TASK IN LIFE THAT MATTERS. Other goals come and go, are attained or abandoned in favor of some higher goal. But the goal of finding and moving in the right direction, of growing toward our true nature, the highest we can become, remains ever before us. In fact, it is as we attain lesser goals and discover they fail to give deep inner satisfaction that we seem to perceive more clearly the need for a surer guide than the egocentric goals so easily absorbed from our culture."

Finally I would suggest that no man is an island. The spiritual search is too rugged alone. Almost any truly spiritual workshop can make the path easier, but I have found the A.R.E. Study Group material unexcelled.

Extracts from the Readings

3287-2, Female 35, 1/11/44

The condition in the pelvis is much improved yet this doesn't always remain in the same position as the adjustments. For the body has been accustomed to limp and it'll keep on limping, until it breaks itself of the habit, by forming other habits. We break a habit by forming a habit. This we all do. So does the body. Think constructively. Be constructive but do keep up those suggestions we have indicated if we would eliminate these disturbances from the body.

3078-1, Male 60 (Steno-Typist, Junior Clerk), 7/2/43

Just as breaking self from any other habit, – if ye break over, try again! In the try, help will come. In the application there may be established the knowledge of the truth and the way, and help may come physically, mentally, spiritually. For, if ye know the truth – and apply it not, it is sin. And if sin lies at thy door, can ye have peace with self or with others?

275-21, Female 18, 8/18/31

(Q) Are light wines good or bad for me?

(A) In moderation they are WELL for the body. Just so the activities are not such as to become detrimental to digestion, but LIGHT wines with the digestive forces are beneficial. An over amount of same, or activity produced by taking with improper foods – with foods that they do not COORDINATE with – is harmful for the system. Whether the bodies would have it or not, FOODS produce that WITHIN the system that is that same fermentation that is called wines, or beer, or liquor, or ales, or such, FOR the digestion to be proper in a body! That man over balances same, by engorging, or taking too much into the system and making a dog, or a hog of himself, is to be pitied for the man!

304-5, Male 70 (Retired Farmer, Insurance Man, Protestant), 4/24/24

[Karma from Alcoholism]

We have conditions that might have been, that are and that may be. Do not get the three mixed or crossed purposes of either....

. . . we have in this entity one that may be taken from the earth's plane of understanding at the present time as an ensample of conditions as may be wrought with will exercised in the right and in the wrong manner, and the influences of astrological conditions as exercised in the earth's plane....(continued)

. . . because of the lack of the exercising of will in the correct or direct manner, and the selfish forces in that of desire being the factor or appetite to be met with, and these have brought many conditions that must again be met and overcome in earth's plane.

323-1, Adult Male (Hebrew), 4/27/33

Abstain from ANY intoxicating drinks of ANY kind! This means even beer, too! Too much of these, with the electrical forces [or electro-therapy treatment such as the wet cell battery or the radio-active appliance] if they are to be taken, will be DETRIMENTAL to the better conditions of the body.

Electricity and alcohol don't work together! It burns tissue, and is not good for ANYBODY!

416-18, Male 38 (Freight Agent, Protestant), 6/2/44

(Q) Is the moderate use of alcohol injurious to this body and what is moderate for this body?

(A) Occasionally if you took a drink – once a year, it wouldn't be too bad – but wouldn't be too good either. Not that one becomes a total abstainer, but when in Rome, do as the Romans, but needn't get drunk over it, nor become so that ye seek too much of those things. Light wines will do very well, the rest you'd better cut out, not good for this body.

462-6, Male 51, 8/29/35

(Q) Any kind of intoxicating drinks?

(A) WINE is good for all, if taken alone or with black or brown bread. Not with meats so much as with just bread. This may be taken between meals, or as a meal; but not too much – and just once a day. Red wine only.

821-1, Female 50, 2/9/35

Not too much pastry, but natural quantity of sugar, natural quantity of wines would be HELPFUL to the body if taken ONLY with bread; for this produces an activity that is body, blood and nerve building, with bread alone is body, blood and nerve and brain building.

(Q) Any particular kind of wines that would be best?

(A) That which is well fermented, or grape juices or the like; these are the better, not too much of the sour nor too sweet a wine. Tokay, Port, Sauterne.

845-2, Female 36, 9/14/35

(Q) Is there anything I can do to help break my husband [1439] from drinking?

(A) Give him this, and he'll never want to drink any more – it'll make him very sick if he does!

Put into a capsule:

Oil of Eucalyptus.....1 minim,

Oil of Turp.....1/2 minim,

Compound Tincture of Benzoin.....1/2 minim.

Give him this.

(Q) How may it be given?

(A) In a capsule!

(Q) Just one?

(A) Just one. And then he'll vomit his boots up if he takes a drink! The SMELL of liquor will be abhorrent, even! Of course, he CAN overcome it – but it'll make him sick for the first year anyway!

1183-3, Female 56, 1/22/38

(Q) Just what should I do about my husband and home?

(A) As just indicated, live right SELF! Never so act, in ANY manner, in any inclination, that there may ever be an experience of regret within self. Let the moves and the discourteousness, the unkindness, all come from the other. Better to be abased SELF and have the peace within!

For unless changes arise, some great disturbance will come. But if ye so act that these appear to arise from thy neglect or from thy not caring, then the regret would always be with thee.

Then, act ever in the way ye would LIKE to be acted toward. No matter WHAT others say, or even DO, do as ye would be done by; and then the peace that has been promised is INDEED thine own.

(Q) Is there any chance of him ever overcoming the drinking habit?

(A) Not if there's given the least excuse for his continuation in same!

But kindness, gentleness and prayer has saved many a soul!

1439-2, Male 38 (Car Salesman), 12/21/37

(Q) Can those assisting do anything to prevent the body from indulging in stimulants?

(A) They can pray like the devil!

And this is not a blasphemous statement, as it may appear – to some. For if there is any busier body, with those influences that have to do with the spirit of indulgence of any nature, than that ye call satan or the devil, who is it?

Then it behooves those who have the interest of such a body at heart to not only pray for him but WITH him; and in just as earnest, just as sincere, just as continuous a manner as the spirit of ANY indulgence works upon those who have become subject to such influences either through physical, mental or material conditions!

For the POWER of prayer is NOT met even by satan or the devil himself.

Hence with that attitude of being as persistent as the desire for indulgence, or as persistent as the devil, ye will find ye will bring a strength. But if ye do so doubting, ye are already half lost.

For the DESIRES of the body are to do RIGHT! Then aid those desires in the right direction; for the power of right EXCEEDS – ever and always.

Do that, then.

Like the devil himself – PRAY!

1467-18, Male 39, 4/10/44

(Q) Has the amount of whiskey that has recently been taken by this body been harmful?

(A) The body knows within itself that it has been harmful. While there are times when whiskey has its place (else there wouldn't be any whiskey), it has its place in people's activity. But for this body, ye know that it is poison. Would you knowingly feed your baby or your boy poison? Would you treat yourself worse than you would treat your neighbor? These are not well for the body. Not that it is to be a total abstinence unless there are the needs for it. And don't make the excuses to go out and hunt the snake for him to bite you, or hunt someone to pick a fuss with you, or someone you can go out and have a big time with – for you always feel ashamed and you know it isn't well.

1567-4, Female 57, 11/29/43

(Q) Why is it unwise to take alcohol or sedatives?

(A) And still complaining about the abdominal areas and asking such a question! These are painful to the activity of the spleen and to the liver; thus in their activity through the system cause distresses to the body.

1764-1, Male 45, 12/21/38

Now as we find, the administrations which have been and are being administered in the present – the adrenal activity to produce those conditions as might prevent recurrence – are working upon the wrong principle. For they are breaking down that resistance in the system which IS to be needed, if the body would be brought back to a condition where resistances may be builded in the system....

As we find, there are pressures which exist upon the adrenals that cause an extenuation, or an exciting if you please, of desires and appetites to the system that are of an abnormal nature.

And until such pressures are removed, or overindulgence in one direction or another breaks down some other portions of the system to a more disturbing condition, these appetites may NOT be eliminated – even though the will of the entity tries and tries to overcome such.

2508-1, Male 36 (Car Salesman, Protestant), 5/29/41

These breakings-over become contributory conditions to this irritation, that is affecting the branches of the nerve system in the dorsal and cervical area, that supplies nutriment to the optic force itself.

It also gives the reaction to the sensory forces of the body, – so that the appetites, desires, tastes, feelings, ALL become of an exaggerated nature at times.

2800-1, Female 48, 8/27/42

(Q) After having stopped smoking for years I have fallen back into it and it seems very difficult to stop. Is there any suggestion possible that would help me with mastering it?

(A) This is not a harmful habit if it is done in moderation. Let this be rather as an example to self, as a proof to self of that concentration as may be had through the periods of meditation when using the Radio-Active Appliance. This will assist the body in creating a proper balance in relationship to any habit in its experience that the entity may desire to correct or to eliminate. (continued on the next page)

(Q) How can I overcome strain and tenseness that makes me taut and interferes with rest? (It undoubtedly has something to do with the fatigue.)

(A) As just indicated. This has been included in the causes and the corrections for the general conditions. And, as given, these will fit the body for the service it desires to contribute to those activities in this experience.

The spiritual enlightenment as may come through those periods of meditation will assist the body in making its choice of the service it would give.

For, today – as given of old – there is set before thee good and evil, life and death; choose thou.

2981-1, Male 33 (Development Engineer), 4/27/43

(Q) Is the moderate use of liquor, tobacco and meat a bar to spiritual growth?

(A) For this entity, yes. For some, no.

3432-1, Male 35, 1/3/44

[History: Oral report by wife before reading: "He is a wonderful man; has great influence over people; under great strain in a responsible job, but has periods of not being able to control himself; has cravings for drink, or gets overexcited, nervous and irritable – does things that he wouldn't do if absolutely normal."]

Here we find that we have both a pathological and a psychological effect; or we have those tendencies such that from a pathological condition – influences outside the body oft affect the sympathetic or suggestive or psychic self....

A lesion in the 9th dorsal and in the 4th and 5th dorsal indicates in the nervous forces the areas from which the impulses to the sympathetic nervous system, or the imaginative or mental body, are connected in the disturbances with the physical forces of the body – through the activity of the assimilating system.

The effect upon the imaginative system goes to the brain reflexes themselves, and at such periods of repression the body is not the normal self. It isn't that the body is mentally deficient, no – but there is almost possession at such times. For the appetites and the desires or the cravings in the body are abnormal to the mental efficiency of the body. For without these the body physically and mentally is a well-balanced body.

In making corrections, then; there should be taken into consideration the psychological as well as the pathological or physical condition....

Begin to analyze self and the relationship the entity bears with the universe and its Maker. Begin first by reading something from the Book itself. It would be well to read first the first five to six verses of the first chapter of Genesis, and in the third verse understand what it means that the knowledge is within thine own self, the light necessary for you – as [3432] – to be one of the best men God ever created. For He has promised to be with you, as an individual, if you will be with Him.

Then turn to Exodus 19:5. This is not talking merely to Jews or Hebrews or Israelites – it is talking to [3432].

Then read the 30th chapter of Deuteronomy. Again it is to you, an individual.

Read then the promises in the 14th, 15th, 16th and 17th of John. They are not foolishness, my friend! It's the law of the Lord! and you must one day face it!

Be a man! Be a man after God's own heart, not one ashamed but rightly placing the emphasis where it belongs.

Study these passages at periods when ye have a Radio-Active Appliance tied to you. Read them. Then close thine eyes and visualize it working within thy mind and body. You'll be proud of those about you and of yourself.

Do not think more highly of yourself than you ought to, but you have it in you! Make good for His sake, and for your wife's sake!

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BACKGROUND OF READING 28-1 M 56

B1. 5/3/25 Letter from [28]'s wife: "...I am in this letter asking you if anything can be done for a man who will drink in spite of medicine, pleadings and prayers? He says it rests him, forgetting that it only dulls and ruins him. He is 56 years old, quit it once for 4 or 5, years, and I have heard that it is almost impossible for one to quit the 2nd time. It seems some prayers are not to be answered. Can you suggest a saving process?..."

B2. 5/20/25 Letter from [28]'s wife: "...Please give my husband a reading for drinking. He is at home mornings until 7 and afternoons usually after 6, on Sundays nearly all day, if you can treat him that day. I am sending \$2.00 but if he is cured I will then have the money that the bootleggers get and will send you... I have almost given up believing in prayer..."

TEXT OF READING 28-1 M 56

This psychic reading given by Edgar Cayce at his office, 322 Grafton Avenue, Dayton, Ohio, this 16th day of June, 1925, in accordance with request made by his wife, Mrs. [26].

P R E S E N T

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno.

R E A D I N G

Time of Reading 4: 00 P. M. Dayton Savings Time. ..., Florida.

1. GC: You will have before you [28] whose home is at ... Brevard County, Florida. You will locate him when he was there and will give a physical, mental and spiritual reading on this body, with suggestions for the improvement of any or all of these.

2. EC: Yes, we have the body here, located at the home (not at this present time).

3. Now we find there are some abnormal conditions that are forming and that are produced in the body. These, we find, have to do with the digestive system and the eliminations in the body.

4. Now, these are conditions as we find them in the body. First:

5. IN THE BLOOD SUPPLY, this we find below quantity in the pressure; however, above normal. In the distribution in the system, this very poor. Hence the conditions as we find throughout where the body fails to assimilate or to separate within the functioning organism those properties necessary for normal sustenance and rebuilding in the system. Hence the conditions as are produced in liver, in kidneys and in the alimentary canal proper. This from over stimulation and poor assimilation and eliminations.

6. IN THE NERVE SYSTEM, this we find so subjugated that we find only certain portions functioning near normal. These in the extremities of the body, and the system keeps so keyed or taxed by the lack of assimilation as to prevent the coordinating in nerve system proper (cerebrospinal). In sympathetic and in mental, both overtaxed by these portions of system attempting to create physical equilibrium. Hence the extremes to which the mental functioning goes, more in mental than spiritual, you see.

7. In the organic organs and organic functioning, we find the heart, liver, spleen, kidneys involved. Rest of the system very good.

8. Digestion impaired, on account of condition created in spleen, pancreas and liver. Hence the deterioration, as it were, of the whole system and the lack of assimilations and of the digestive system functioning normal.

9. Then, in the physical, to bring normal conditions for the body would be to first leave off those stimulants in such quantities as cause this over-taxation in blood supply, in the digestive system and to supply that necessary for the system to function near normal. Given these stimulants, we will find, while it will produce nausea if stimulants or intoxicants are taken, it will prevent same from being taken and there will be taken away much of the desire for same, though much of this depends upon the mental portion of the body, as we shall see. Use then this:

Podophyllin.....1 grain,
Cascara Sagrada.....1 grain,
Leptandrin.....1 grain,
Licorice Compound....1/2 grain.

10. Make these in this quantity in each capsule, making five (5) capsules. One shall be taken every other day.

11. Give this as the stimulant and preventative from using over-stimulants:

Tincture Valerian.....2 ounces,
Bromide of Potash.....2 drams,
Iodide of Potash.....10 grains,
with Elixir Calisaya.....4 ounces,
and Elixir Celerina.....1 ounce,
and with Extract of Verbena....15 minims.

12. The carrier for this should be sufficient Peptotol to make sixteen (16) ounces. The dose would be teaspoonful twice each day, morning and evening. By the time the whole quantity is taken, we will find the body will be rid of much of the desire for those properties that over-balance the system.

13. Should the body take the over-stimulus while using this and become sick and nauseated, use the enema, also the stomach pump or wash to cleanse the stomach of same, though this would not be a poison in itself, unless there was certain combinations of properties taken in diet. Hence, while these are being taken, the diet should consist chiefly of meats or game, or the juices of same, with only vegetables that grow above the ground, and no form or combination of any nightshade variety of vegetable.

14. Then for the mental, we find the body very capable, would it only guide itself in the manner in which it understands the knowledge of self. Spiritual understanding only comes from the understanding of the divine within self, and the attempt to correlate same will always bring the development of self mentally and spiritually. For those who call upon God will not find Him afar off but ever present and ready to answer the self as is found in the inner man.

15. We are through for the present.

REPORTS OF READING 28-1 M 56

R1. 7/26/25 Letter from [28]'s wife: "...I sent the 2nd prescription for my husband to Montgomery, Jacksonville and then to Dr. Robinson (Christian Endeavor advising Physician, Mass) and none of them had ever heard of Peptotol, the carrier for prescription. I had No. 1 filled and gave to him, he still drinks. Do you think there's any hope for a man who will not listen to loved ones when he persists in the drink habit and knows it's ruining him body and soul? Are there not some prayers that go unanswered and God's patience is exhausted? What shall I now do?..."

R2. 8/4/25 EC's letter EC to [28]'s wife: "...I'm at a loss to understand why they could not fill your prescription with the Peptotol. However, if you will substitute the word Simple Syrup for this, it will be all the same... I am sure that it requires some effort on the part of Mr. [28], and I'm just as sure that God's patience does not become exhausted, and though someone may not heed - it is the exception that often proves the rule and God's promises are true..."

R3. 10/8/25 Letter from [28]'s wife: "...I have given nearly all the tonic and my husband still drinks. Will you pray for him... I have prayed and agonized for years that he would quit. His father drank and if heredity has anything to do with him he may have a graver battle to fight than we know. He quit once for 5 years. Mr. T. J. Shelton of Denver - healer - perhaps you know him - treated and still he drinks. Mr. Shelton said he resisted this treatment. But I still feel that God will save - anyway if you can, I'm sure you will help him, for I feel you are nearer God than anyone I know..."

R4. 11/17/25 Letter from [28]'s wife: "...I have complied as fully as possible in regard to your advice. He still drinks ... We have a son in State University who can't get full work there to pay all bills, so we must see him through. Two more - a boy and girl to finish High School... can you see how I am nonplussed?... He is a member of the Church and I am sick to think of what it means to others. I have asked for prayers and healing of the Church Invisible, Boston, am told to think of him as God's perfect child and not to think of him going to ruin, their letters are beautiful and wonderful. Shall I give him medicine or leave him in God's hands? He says I nag him, because I plead so often but I am so hurt... Will be glad to hear what you have to say about these two [Son [25] and Husband [28]]..."

R5. 3/23/26 Letter from [28]'s wife: "...My husband is better from the trouble - but has been sick. I know some prayers are answered..."

R6. 4/12/26 Letter from [28]'s wife: "...My husband quit for 2 weeks and took it up. There is something strange about my prayers not being heard, in regard to him. He seems bent on destruction. Just think he is a deacon in his church...he has a fine mind, energy; can build houses or make things grow; had 7 years of drug training... I will appreciate any word of advice..."

R7. 4/15/26 Letter from EC to [28]'s wife: "...Sorry indeed to know that things are not so well with your husband... You may rest assured that I will not forget to remember you and yours in my prayers..."

R8. 5/5/26 Letter from [28]'s wife: "...My husband quit for a couple of weeks but couldn't stay that way, still I pray..."

- R9. 1/9/28 Letter from [28]'s wife: "...If you keep on file the prescriptions of former patients, will you please send me a copy of the one for my husband... It was a cure for drinking. He has taken it up again. Prayers and pleadings do not seem to work. So will be so glad to try the medicine again if you have the number. If not, alright, as I know you have many interests..."
- R10. 1/16/28 EC's letter to [28]'s wife: "...In looking up your husband's reading we find this given... We certainly hope this will be of assistance..."
- R11. 2/10/28 Letter from [28]'s wife: "...Please address enclosed letter where your prescriptions can be filled. I sent to Montgomery and Van Antwerps, Mobile, and could not locate Peptotol and the latter said if I could tell who manufactured it they could fill it. I regret having to bother you when you are so busy..."
- R12. 2/28/28 EC's letter to [28]'s wife: "...Inasmuch as our physician will be on hand next week, I will turn [your request] over to him..."
- R13. 3/24/28 Letter from [28]'s wife: "...I sent \$2.00 two weeks ago for your physician to fill a prescription... Have you had it sent?..."
- R14. 12/1/29 Letter from [28]'s wife: "...Could you please send a prescription that would disgust a drunkard? My husband quit for several months but is on it again. The one you gave long ago does not help him. Send bill for same. Can you explain why God fails to answer my prayers in regard to this?..."
- R15. 12/8/29 Letter from [28]'s wife: "...I wrote you last week in regard to a prescription. Since this my husband is alright, I trust you have not written nor been bothered by my request..."
- R16. 6/10/30 Letter from [28]'s wife: "...Please send me some medicine to cure drinking. My husband quits for a time and goes at it again. He is 60 years old, and I know he can't last long unless he stops. If you can send something to turn him against it - ... When I give tonic you prescribed he takes it and also drinks bootleg. Send C.O.D..."
- R17. 11/4/30 Letter from [28]'s wife: "...If you have found a cure for liquor drinking in your researches, and it seems there must be one somewhere, please if you can let me have it and send your bill... Can you help me - if this man is doomed and no hopes, if I knew it, - is it possible for me to be reconciled to the thought that God wills it?..."
- R18. 6/6/31 Letter from [28]'s wife: "...Does the loss of a human soul mean anything to you? If so please help my husband, as he is drinking heavy again, after a few months of soberness. Is there anything on earth that will make him sick of it? Have prayed so much..."
- R19. 6/11/31 Letter from EC to [28]'s wife: "...We had a pre- scription [4386-1] given some time ago, which I am asking Miss Davis to enclose with this letter. I would like to know the results you have with this..."
- R20. 12/29/32 Letter from [28]'s wife: "...[28] still drinks in spite of all you proposed... Shall I give up the thought of his ever quitting drink? I have prayed many years..."
- R21. 11/23/34 Letter from [28]'s wife: "...My husband died in February, 1934..."

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BACKGROUND OF READING 304-5 M 70

B1. 4/2/23 He obtained 304-3 on health, answering also questions as to his financial affairs. See 304-1, Par. R2 indicating that his early manhood and middle life had been spent in great dissipation and misuse of his body and financial substance.

TEXT OF READING 304-5 M 70 (Retired Farmer, Insurance Man, Protestant)

This Psychic Reading given by Edgar Cayce at Phillips Hotel, Room 115, Dayton, Ohio, this 24th day of April, 1924, in accordance with request made by self - Mr. [304].

P R E S E N T

Edgar Cayce, Linden Shroyer; Conductor, Gladys Davis; Steno. Geo. S. Klingensmith.

R E A D I N G

Born July 3, 1853, Christian County, Ky.

Time of Reading 11: 30 A. M., Ky.

1. LS: You will give a horoscope reading, giving the effect of the planets upon the life and destiny of this individual or entity. You will give the exact time of birth. You will give the name of the planet from which the soul and spirit of this entity took its flight. You will give the vocation in life for which this body is most adapted. You will give the previous appearances of the soul and spirit of this entity on this plane, and the personalities exhibited in the present life as brought forward from each of these former appearances. You will answer the following question: Is the body fitted for an organizer or as an organizer? [GD's note: He was trying to perfect an organization to preserve the supremacy of the white race.]

2. EC: Yes, we have the body here, and the record as has been made and as may be made with the will as exercised, and the condition irrespective of the will's influence or effect as has been created. We have conditions that might have been, that are and that may be. Do not get the three mixed or crossed purposes of either.

3. As to the time of birth, we find the completion of the entity and the beginning of a record in the earth plane at the present time was at four-twenty-eight, central time. [A.M. or P.M.?)

4. The influences as we have in this present entity, irrespective of the will, then, we may give that in the developing points in the plane where the will, with the astrological conditions have altered the present plane's existence. For, as in this entity's sojourn upon this present earth's plane we have in this entity one that may be taken from the earth's plane of understanding at the present time as an ensample of conditions as may be wrought with will exercised in the right and in the wrong manner, and the influences of astrological conditions as exercised in the earth's plane.

5. Now, as to the astrological conditions, we find this is the influence:

6. This entity took its flight from the planet Venus, and is under the influence of Mercury, Mars and Jupiter, in the order given, and with adverse conditions from

Saturn and of Neptune, with the better forces in the Sun with Uranus, though only finding or exercising those influences with the will's force, as shall be seen. Hence we have one with these influences.

7. With the zodiacal signs and influences in that of Cancer, the influences of the Mars and Uranus forces have brought many sudden changes to structural conditions in the physical body. These have been at times beneficial to development, again to the detriment - because of the lack of the exercising of will in the correct or direct manner, and the selfish forces in that of desire being the factor or appetite to be met with, and these have brought many conditions that must again be met and overcome in earth's plane. [GD's note: Mr. [304] had been a drunkard for many years during first half of his life; his wife and children had suffered for it.]

8. As to the influences then, we find these conditions:

9. One that has had many bodily physical influences exercised in the life. [GD's note: His children told me that nearly every bone in his body had been broken at one time or another.]

10. One that overcomes all of the forces from the material world, for with Venus forces giving the ultra influence in the sign with Uranus experiences brings the overcoming of much when will is exercised to the degree that the answering of the spirit and soul forces with the call of the inner man comes to the I AM.

11. In the influence of Mercury with Venus in Cancer brings the higher mental attributes to the physical, and with the will might and may be exercised to the degree to make the entity the leader among many classes and over the masses of men, yet as an individual standing with the minority. In the element of Venus has brought and does bring many cares in the field of affection, and has brought many of the earthly ills and the material cares and worry. Exercise will that these may be used as development and not meted against that karma that is made in each entity's sojourn in the earth's plane.

12. This we find then one that would be well in any vocation where the classes and masses are the ruling factor rather than of individual effort in production alone. In the elements or forces that have to do with Mercury's influence in earth plane especially. In the force then of that as a producer in field or stream or wood, or in that as the producer for that which when developed in the mental forces of the classes and masses will find fruitage, and will bring forth many manifold increases.

13. In the forces then as shown in this entity's sojourn here, as weighed with the will, we find these:

14. There has been much made in the sojourn here to be met and overcome. There has been development in the mental and the ultra forces, for in the present these we find the influence of those in Cancer's constellation with Uranus in its present position with earth's sphere, that those in Venus that do not allow the love or the element of the carnal to enter in the life may bring forth fruit worthy of acceptance before Him who giveth all things.

15. In the will's influence then, let those that would, beware of these conditions, else in the bodily forces of the physical will be created that which will be the destructive element in earth plane.

16. As to the appearances of this entity, we find that before this, this entity was in the court of England, in that of Alfred, called the Great [[848?] & [900]], and those influences as exercised in the present sphere are seen in the understanding of the law as written in any given State, and in the next re-incarnation we will find this entity a lawyer.

17. As to the forces as given before this, we find in the reign of the Gauls, when the coast of Gaul was overcome, which is now France, and in this we find the entity lost its life in the hold of the trade ships that then crossed the Great Sea at the hands of those in the rule of Hannibal [247-183 B.C.], and in this present sphere and individuality is exhibited through the personality the inherent desire for the rule of the white race, and in this we find the greater strength of this present sphere's development may be advanced in service to self and others through this work. [295-9. Par. 19-A indicated an incarnation of [304] in Egypt during Ra-Ta period.]

18. In the one before this, we find in the land of Alta [Atlantis], when the country was in the first developing, and the entity's main force and development was in that of subduing the animal life in both man and beast, and in this we find that all animal life dread this present entity, though with love this entity may subdue.

REPORTS OF READING 304-5 M 70

R1. See subsequent Ck. Physical Rdgs. for chronic asthma, bronchitis, etc.

R3. 4/19/26 "I know woman suffrage is all wrong."

R4. 12/15/26 Daughter [243]'s ltr. [under his Ck. Physical 304-11 Reports] implies that she considers her father very selfish: "Oh, he is so different in everything from my sweet, unselfish, sacrificing mother [3776]."

R5. 11/18/28 His letter to EC: "I feel that God created only one man and one woman, and not races of men. I feel that that the Book clearly teaches that the so-called colored races are the products of man's violation of God's instruction to man found in Lev. 20: 15-16; Lev. 18: 23; 1 Cor. 3: 17. This beast was made for man's servant to develop the earth. Man was given control of the beast, as he was of everything created.

"Man has misused his privilege and violated his instruction and is now trying to take this offspring of his sin and violation into the family of man who was created in the image of God, all against the will, the purpose and the instruction of God."

R6. 9/18/29 Mrs. [760]'s ltr. from Hotel Van Cleve, Dayton, Ohio:

"Mr. [304] would like this hotel; not a negro about it, that I have ever seen."

R7. 7/6/32 Mr. [304]'s ltr. to EC:

"I heartily and sincerely appreciate your letter of the 2nd, and your mention of me entering upon this plane seventy nine years before and your wish expressed that I may survive many years more. This event very naturally is limited to a very few (the knowledge of) and interesting to many less, I hope the influence that has gone out from my activities have been more good than bad, I don't know, I do know that I have been misunderstood many times, I hope for the remaining time here, what influence I may exert may be good and intend my efforts to be in that direction, if in no way except by example. My desire is to help. To do good for

as many as possible and to set such examples as will be worthy for others to remember and to imitate or copy."

R8. See subsequent Ck. Physical readings which indicated great suffering with bronchial asthma and bronchitis, and other ailments, until his death shortly following a fire which swept his home, on 4/11/37. He would have been eighty-four years old on 7/3/37.

R9. 4/13/34 See 295-9, Par. 19-A indicating associations with [304] in Egypt and England.

R10. 5/2/37 Mr. [779]'s ltr. to EC: "I counted Mr. [304] one of the few men who meant much to me. From what Mrs. [2457] said his death must have occurred about the time I had a dream about him. It was something like this: For some reason I was at a railroad station and a train came to a stop, and to my happy surprise who did I see getting off the train but Mr. [304]! I was not expecting him. I rushed up to take his two suitcases and invited him home with me. His answer was, 'I am sorry, [779], but I don't have time - I'm just passing through and changing trains.' Then I awoke. I never thought any more about it, because I very often have dreams about [304] and his family, but after I got the news of his death I thought there must be some connection."

R11. 5/4/42 Son's letter: "I wish I could be as optimistic as my Dad used to be. He was a very unusual man in many ways, and his expressions 'as good as new' and 'tip-top' are still voiced by many who knew him pretty well."

INDEX OF READING 486-1 M 55

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BACKGROUND OF READING 486-1 M 55

B1. 11/21/33 Letter from [844] (Mr. [486]'s wife) to EC: "...Nearly eighteen months ago we moved to my Mother's home to live and [486] said the reason was because of financial losses, but after being there a short while we found that he was drinking very heavily. I have no idea when he started but he says he did a little while before we moved when he began to lose so much by the farmers in the Insurance business.

"Now, if he had ever drunk before I certainly did not know it. I had suspicions several times before we moved but he just fooled me. He has had a hard time and has lost a lot in his business. He is precious when sober but very mean, fussy and hateful when drinking. I think he spends very few days without some of it now and it is the 'bootleg' kind.

"Several times lately I have had to take him home very early from the office because he was not able to attend to business and two or three times a week he is too full for anything, so we are all nearly crazy and especially his dear old Mother. He is just drinking himself to death and we thought maybe you could give him a reading and tell us what to do for him as we have tried everything except sending him to a Hospital or Sanitarium, and we have very little left with which to do anything.

"I think some Sunday morning from 8 to 9 o'clock would be the best time as he is usually sober then and I cannot say about many other times. Please address me at ..., Ky., as I do not want the letter to come to the office. I have been working here since the last of May...

"Your reading for [[486]'s niece], [605], did such wonders that we feel that you can do something for our dear boy, [486]. [605] seldom stammers now and I never saw such a change.

"Now Edgar, please write me your terms and everything..."

B2. 12/5/33 EC's letter to Mrs. [844]: "...It would be mighty hard for me to describe to you my feelings upon receipt of yours of the 21st. As you no doubt have heard, I have been away from the Beach for the last month, during the whole of November and a few days in October. I went to New York to meet the membership of the organization with which I am associated, and to make contact with other organizations in that vicinity who are studying similar information coming through other channels. Our visit was very successful in many ways. I am very sure that most of our Association officers who live in New York and the environs were convinced, after meeting with members and founders of the American Psychical Institute (which has quite a large membership in New York and New England) and with the founders and sustaining members of the American Society for Psychic Research (whose membership run into the hundreds and possibly thousands, throughout the United States, England and France), that our Association is presenting that which is not only equal to but of greater value to the needs of mankind at this time than any organization of similar nature in the United States. Of course, I know this sounds very much like self glory, but I am persuaded that a great many of my family and of my very close childhood friends and associates have been so very close to what was presented some years ago in Hopkinsville that they have come to the same

conclusion as many of those about Jerusalem did nineteen hundred years ago, 'No good thing can come out of this little burg, and especially of a Cayce.'

"That there has come such an experience in your life, and such a wonderful mother and aunt as [486]'s as to necessitate measures being taken to rectify some of the things coming to pass in [486]'s experience, seems to be mighty hard to understand, especially if we are to judge from the standards most of us have set before ourselves in this material world. But I am persuaded also that we have forgotten much of that said to Samuel when he looked on the sons of Jesse and God warned him not to look on the outward appearances but rather judge - as God does - from the heart.

"I do not know whether or not information that might come through me could, or would, be of any service whatsoever in this particular instance. But I assure you of this, [844]: There is no one on earth that I personally had rather be of a service to than to [486]. I have loved [486] and his family; his mother. For, I have often been told by my own precious Mother that possibly my very life at this time was preserved by [486]'s mother at one time during my experience, and I consequently feel that I have always been under obligations to them, not only because of that very fact but because of a great deal of the counsel, advice, and the very life that [486]'s mother has lived. Yet I realize that human arms and activities are very short, and that unless there is a SOMETHING in this information that comes through me that reaches beyond human agencies it is very inefficient. You know, I am sure, that one of the hardest battles of my whole life during this experience has been with this very same question, this very same condition that you are having to meet in [486] at this time. I'm sure it has been told you; possibly you have known it without receiving it secondhand, what a battle that precious mother of mine and I have made, not only with several MEMBERS of the family but in my own IMMEDIATE family [EC's father]. You know to what I refer.

"I have talked with [486] quite often through the years concerning the readings, the sources of the information that comes through me, and the like. No doubt he has little or no patience with it, yet I am persuaded - if it is possible for you or his mother or any of his loved ones to interest him sufficiently for him to seek, or for him to even be willing that you or any of the family seek information through these channels - that there can come that which will be of help. In combating or meeting an issue of this kind there is no use in fooling ourselves, or in undertaking something wherein we will not have any cooperation whatsoever from the subject himself, for it would be very futile to do it without at least having his CONSENT that something be attempted in his behalf. For, if he doesn't want to quit, if he doesn't want to meet the issue fairly and squarely, God Himself CANNOT save a man who does not want to be saved from himself! and we had just as well acknowledge that, and meet that issue, and know we have to meet it and fight it out on that ground. I would love to try and help. I would love to try and be of aid, or to use these offices. Of myself, I know I can do nothing, but if I have the cooperation of other individuals who are really seeking to find something in themselves, THEN I feel very sure - from past experiences - that from the Throne of grace, in some way or manner, there CAN be given that

which applied in an individual's life will bring to him that he seeks, that is of a spiritual and mental advantage in his experience. Not material things so much, no; but once FOUNDED in spirituality, once founded in the spiritual things of life, there will be brought the necessary things in this material life. Not to the measures that some people count success in dollars and cents, but I would not give the satisfaction, the peace that has come to me from the hearts and souls of the mothers, sons and daughters of this country who have said, 'Thank you' for that which has come to them through these sources, for all the money that could be piled up anywhere! And it's not this world's things that I'm seeking. But to have so lived my own life, [844], to still be a hero to my sons, is an accomplishment that I know few fathers have been privileged to have in this life. I know my sons are not fools either. So, it must mean that there has been something that has reached the hearts and souls of these boys; one whom you know has reached maturity, who has had an education, who has had the advantages of an education, yet chooses rather to give his life in a service to his fellow man through the offices of this Association that is presenting this work, that has been presented to mankind through me, than to go out and build up a material fortune that may be swept away - as we have found - in the twinkling of an eye. We are building rather, I believe, a home, a record, in the mansions that He said He has gone to prepare, than material things where thieves do break through and steal and where moth and rust doth corrupt.

"If it is possible for you in any way or manner to get [486]'s consent that we undertake information that may be of help to him, fine! I'll be glad to do it. To do it unbeknown to him will NEVER, never, bring satisfactory results.

"You do not know how happy it makes me to feel that I may have been of some little help to [605]. Few people, I suppose, realize what a bond of sympathy there really exists between that child and myself, though I have never been in her physical presence more than once or twice in my whole life. I do not know that I would recognize her on the street, but the word that her mother sent me (which I take to be the truth) for the reading that was given her just a few days before she [4925] passed on, has been a real joy to me, to know that possibly through this information a little peace, a little rest even, was hers before this child came into the world. For, the reading told her at the time there could be certain things done that would bring her physical relief, and that the child would be born and would be well, but that she would pass on. And to have been of some little help possibly, as you say, to the child in fitting herself to meet the emergencies of life, to meet the things that may arise in her own experience, I know must bring happiness and a joy we cannot understand to that mother. For, I am persuaded that life is a continuous thing. Though we pass from this material plane, the consciousness must live on. God has said through His prophets such is the case. The Christ has told us such is the case, and my experiences have led me to believe that it is indeed true to a greater measure than nine-tenths of the world has ever yet realized.

"[844], I'm enclosing an application for membership to our Association. It is only for members that we are privileged to make readings. Should you desire to be a member and to receive the data that may be sent to you from time to time, we

would be very glad to have you numbered among the membership. And if it is possible for you to arrange to have the cooperation, or even just the consent of [486] in the matter, know we will be mighty glad to give the reading. It isn't for money that we want to do these things. It is required by the law of our State, in which the organization is chartered, that we only make appointments for members. It is a requirement of the organization itself, which is sponsoring my work. As to what you would contribute to the organization, that's up to yourself - whether twenty-five cents a month or what not; for it's up to the dictates of your own conscience, not anything that we may set. But I certainly hope it will be possible for us to in some way or manner be of a help to you at this time. From the purely material standpoint I know mighty well what you are passing through, for I have experienced it - the Lord knows I have! I experienced it from the time I can remember up until a few years ago. What a battle! How many times I have prayed, and I have prayed until I have had the answer. For, I am persuaded God is the same yesterday, today and forever, and if we have gotten so far away that He cannot speak with us and we be as conscious of it as Moses - yes, I dare say even as the Christ - there is something far wrong with us - not with God! The thing wrong is with us!

"I hope I haven't burdened you with this long letter. I am so anxious - not for any reason save the love I have for my fellowman, the belief I have in my God and my Saviour, and the love and the obligation I feel I owe to [486]'s mother, to you, and to [486] himself. And may God's blessings be with you as you try to reason with him, or talk with him, and as you meet the emergencies I know that must arise in your experience day by day!

"Hoping to be of a service, and with love to you and to him and to his mother and the family, I am..."

B3. 12/20/33 Letter from [844] to EC: "...I wish I could write you a favorable one in return, but so far I have not been able to get [486]'s consent. He says he wants to quit this awful habit, but he is too hard-headed (I guess) to yield.

"God only knows how broken-hearted we are and he is about the hardest drinker I have ever heard of as he does it nearly every day. We are all nearly crazy, but I cannot do anything more that I know of. I am working every day and all day at the office to try to keep the business going and half of the time he is not capable of attending to it.

"Do please pray for him and us and you know I would do ANYTHING to save his soul. THAT is the most important thing with me. Right now he is sitting in a chair snoring and could hardly walk an hour ago. We are afraid he is using dope, too, but have never found any anywhere. I would much rather see him dead if I could know that he would be saved..."

B4. 12/30/33 Letter from [844] to EC: "...I can hardly wait for the time for am so anxious for something to be done for my darling [486] and he is almost gone now. He is so sweet and precious when right and mean when wrong.

"When our arrangements are all completed I feel sure that [486] will cooperate with us and will agree to be right here in my mother's home for one hour at the appointed time."

B5. 1/7/34 Letter from [844] to EC: "...I still have not gotten [486]'s consent but he says he wants to quit and will do anything. Today has been about the worst day he ever had and I am nearly crazy and can hardly wait for this week to pass as I set Sunday next Jan. 14 between 8 and 9 A.M., but believe now we had better say between 9 and 10 A.M. as he was not here this morning between the first mentioned hours (8 and 9). Oh! I do hope and pray you can do something for us..."

B6. 1/9/34 Wife's letter: "...He went to Hot Springs in 1928 and took the baths for neuritis and before that had stomach trouble. Both of these ailments are much better. He went to Hot Springs in Feb. 1928 for 3 weeks and again in Sept. for 2 weeks the same year. After returning the last time he had some teeth pulled which the Dentists (2) had advised having done sometime before he went. He still has some bad ones yet but his stomach is much better, and right now he is having trouble with his left arm. A year ago he had a short spell with his neck. He eats very little except by spells - no bread, no sweets, no starches, all hot (pepper) things with vinegar and pepper-sauce. For some time he hardly slept at all but since I have been at office he doesn't worry so much as I have found out most everything."

TEXT OF READING 486-1 M 55

This psychic reading given by Edgar Cayce at the Baltimore Dock, in a room on the State of Maryland, Old Bay Line, this 14th day of January, 1934, in accordance with request made by his wife, Mrs. [844], new Active Member of the Ass'n for Research & Enlightenment, Inc., recommended by Mr. [486]'s niece, Miss [605].

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Helene and Ernest W. Zentgraf.

R E A D I N G

Time of Reading 7: 00 to 7: 20 A. M. Eastern Standard Time. ..., Ky.

1. HLC: You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time, giving the cause of the existing conditions; also the treatment for the cure of this body especially in reference to his strong desire for drink. You will answer the questions which I will ask.

2. EC: Yes, we have the body here, [486].

3. Now, as we find, there have been those conditions that have disturbed the better physical forces of the body. These in the form of poisons have affected the digestive system, and with the addition of the things to allay the disorder there has been brought about the desire in the body for, and the use of, those things or conditions that would allay the pain. And there has been made the desire to keep from such a pain until the PAIN and the desire, bringing their fruits, have made for this inordinate desire for drink - until the condition has reached such as may be termed possessed with the spirit of both rum AND the sedatives to keep the satisfying of these influences.

4. The poisons that distress the muscular forces of the body physically, that have made for that which has been called neurotic or neuritis in the extremities, arise

from a prolapsus in the colon area. This is from a strain in the early portion of the life that, had it been brought to normalcy when the body was developing - or when those conditions were in a position before the system had adjusted itself, would have been easy. In the present it will require time, patience, persistence, and the character of adjustments and treatments that will be applications from within, with the high enemas or colonic irrigations, and with the proper adjustments in the cerebrospinal system as to not only break up the lesions that have been formed, but to make for sufficient vitality stored in system to maintain the position for the transverse and the ascending colon.

5. In meeting the needs of the conditions in the present, as we find, it will require not only a desire for the awakening of forces within self that may combat evil influences in the inner life, but the maintaining of those conditions in the body for the period that will allow PHYSICALLY the spiritual forces to exert themselves.

6. Either, then, through applications of subjugating the conscious mind through hypnosis or through those treatments that may be accorded in those places where both drink AND sedatives may be taken FROM the body in such a manner that will allow the physical to exert itself. For, unless there is the arousing, under such conditions, for the WILL of the body to maintain, to gain control, LITTLE may be accomplished.

7. The Willett Institution in Nashville [Tennessee] is the better, the more appropriate for this particular body, as we find, to undertake; or that maintained in Macon - the Still-Hildreth Institution, [Still-Hildreth Osteopathic Sanatorium, Macon, Mo.] where there would not only be the correction of the desire but also the correction of the physical condition in the digestive system and the breaking up of those conditions that have disturbed the body-physical. We would make the effort through these channels.

8. Ready for questions.

9. (Q) Is it possible for his wife or mother to do anything to help him be relieved of this condition?

(A) Only in aiding or in persuading or insisting that this application be made.

10. (Q) Over what area should the osteopathic treatments be given to relieve the colon condition?

(A) First, as will be seen in the institution, there will be the cleansing of the system; not only of the poisons by the irrigations but by the diet and by the manner in which there would be the applications for the relief of the PHYSICAL desire in the body itself. Then the MANIPULATIONS would extend from corrections in the 8th and 9th dorsal to the lower lumbar area and sacral area; of course, keeping the alignments in the upper cervical but the corrections in the upper dorsal and lumbar area.

As may be well gained by many, habit and desires are akin. Habit, however, is a physical reaction to the senses of the body, while desire is both mental, physical AND spiritual, and when INORDINATE desire has been created by the use of those forces that make for the activities in all the sensory forces of the body, it becomes as the possession of those forces from without and from within that create, without the cleansing influence of the spiritual entering in from without, that which is hard to cope with.

WE would prefer the Still-Hildreth. Costs more, but the whole correction would be for body-physical, body-mental, and the opportunity for the will to be so acted upon by the associations and surroundings - though, for the moment, it may be corrected through the purely PHYSICAL in Willett's.

11. (Q) Does he use dope at this time?

(A) As indicated.

12. (Q) Any other suggestions for the body or for the family?

(A) Pray ye that ye enter not into such temptation so aroused within selves and in those surroundings of selves, that there may come the cleansing influence which may only come in making self and selves' life in keeping with the influences of the Christ-Consciousness within; knowing that the powers that be are within His force to use as is for the better development for the soul forces of each individual. Trust in Him, yet - as He has given - "If ye love me, ye will keep my commandments." If ye love Him, then show forth in that which is known that may aid in bringing for this soul the opportunity for its regeneration in this experience, that there may not be those forces that would CONDEMN thyself or him.

13. We are through.

REPORTS OF READING 486-1 M 55

R1. 1/14/34 See 486-1.

R2. 1/25/34 Letter from [844] to EC: "...I haven't written you before because I was waiting to hear from the two Institutions mentioned in your letter.

"I heard from the Macon place yesterday but my letter to the Willett place in Nashville was returned.

"I read your reading and letter to [486] Sunday morning and he was very serious all day. Said the fault was ALL HIS and he WOULD do right and he has been every day this week. We are so thankful for the wonderful relief and hope and pray that it will last.

"I asked him [486] last night if he would go to Macon and he said he was not going anywhere. I tried to get him to try some Osteopath treatments here but he said no, so I am certainly hoping that your reading has brought him to his senses and we do thank you for these five days anyway of relief.

"I am enclosing five dollars more and please do continue to pray for us..."

R3. 1/30/34 Letter from [844] to EC: "...So far, [486] is just doing fine and we have had so much peace. In fact, the only peace we have had in eighteen months or more and we are all so thankful. I know that the reading brought him to his senses when I read it to him, for he had very little to say all day long. I have asked him several times the reason for his improvement and he said he had just made up his mind to quit. Please help us pray that he will hold out. I can hardly believe that he is the same man."

R4. 3/18/34 Miss [243]'s letter: "[486] looks so much better. I saw him about two weeks ago. They say he is doing so much better."

R5. 3/30/34 Letter from [844] to EC: "...We have moved back to our home and I cannot do anything to straighten things except at night so we are almost camping. I told [486] if he would behave himself that I would go anywhere with

him. He has improved some but has not quit the awful habit and I know he cannot all at one time, so I just keep hoping and praying that he will and I hope you are doing the same. We all feel much better about him than we did though and he looks a lot better and eats more. At one time he hardly ate anything and I thought he might die anytime."

R6. 4/21/34 Mrs. [844]'s letter to Miss Edith Edmonds, Sec'ty of the A.R.E. Prayer Group, in reply to Miss Edmonds' letter of 4/5/34 (see 281-20): "...I thank you very much for your splendid letter and interest in us. My sorrow seems more than I can bear and this week it has been worse. Please pray that I may be patient, kind and forgiving through it all. He [486] does not seem to realize when he REALLY takes the drinks, since the craving is so great and always denies having it.

"I am too heart-broken to say any more, but please do pray for us..."

R7. 5/14/34 Letter from [844] to EC: "...I certainly do appreciate your interest in us and I know you and the Glad Helpers have done a lot for us as [486] is doing so much better. He works in the garden now and has a big appetite, and takes interest in everything at home which he has not done for a long time. He never helped me do one thing for sometime before we moved and went somewhere every night of his life and did not appreciate his home.

"Now Edgar I am going to tell you something which I had hoped your reading would tell me without my telling you. [486] has a girl (35 years old) in this office who has been with him ever since he has had it...

"She pretends to be a saint but we have heard awful things about her and [486] and I see suspicious things go on but I have no reason except gossip for dismissing her. I am so unhappy over it I nearly die and my dreams are always about them and I have been having them for a long time. Some say the trouble is over now but he fusses with me in her presence all the time and they laugh and talk together very friendly. Whenever I mention her name he rares and curses and I never have been able to find out one thing from him. I believe she is at the bottom of all his drinking and I do not know what to do. Can you help me any in this respect?

"She knows the business from A to Z and he depends absolutely upon her. She could do a lot of harm on the outside and is mean enough to do things for spite. Then I can see more about what goes on inside than I could outside. Before I came down here he rode her back and forth to work all the time and he bought lunches for her and her sister, bought ... for them, gave her ... so you can see that I must be nearly crazy.

"Please pray that this awful appetite will be taken away from him and that something will be done about this above mentioned trouble which will be for the best. Also that I will have strength and nerve to stick through it for every day is a tax. I do wish she would get a job in some other town for I cannot treat her right much longer. Please do not write me at the office. Best love to all..."

R8. 5/17/34 Letter from EC to [844]: "...Now, regarding the rest that you tell me, this - of course - is not altogether new to me. I'm sure if you will read the reading that was first given there is the situation laid open, though in a very delicate way and manner. That many of us have such situations to meet in our experience

and daily life, makes something seem all out of place; yet I know you will and do realize that what is wholly yours may not be taken away from you - unless you of yourself do that which will take it from you. But this situation which is ever present, and which is - of course - fanned into flame at times when you are present, is no doubt contributory a great deal to his condition at times when he has to do such things to justify his own conscience for the way in which he conducts himself, in that direction as well as in others. Of course, nothing can be done in such a situation unless there can be awakened in the individual heart that which demands and calls for a purifying of self's own thoughts and desires. I'm sure if anything can be done it will be only through the prayer of those who are sincere, and through the way and manner in which you take what is to yourself - and possibly to those that may be looking on - apparently such a smudge that it can barely be spoken of.

"I'm hoping and trusting that with the clearing of the mind in other directions, with the interest being aroused in doing some of the things that I know are near and dear to the heart of the man - from the very fact of his training in his boyhood, there will be brought about such changes that will be all for the best.

"Know that if at any time there is anything you want to ask, or that you want me to undertake through another reading as to just how to meet such conditions in your own self, know we will be very glad to do it. I don't know just what might be said. We have had several situations of this nature. Regarding some there has been advised a definite and concrete change. Regarding others overtures have been advised on the part of one or the other, such as to change the whole outlook and activity. As to what might be said in this case, of course, I cannot tell. But you know I'll be only too glad to try and be of a service at any time. You know all such things are kept with us just as sacred as they are to each individual; and we would only look to Him who quickens the heart and soul of every one.

"I certainly appreciate your writing me, [844]. I know how hard it must have been for you to do it. Know my heart goes out to you.

"Let us hear from you whenever you feel inclined to write."

R9. 6/1/34 Letter from [844] to EC: "...I still hear from the Glad Helpers about every two weeks and something must be doing good as there has been a wonderful change in the habits of the person [486]. I do appreciate so much your nice letter and you can never know how much you have helped me in this great trial. He is still very cross with me and I can hardly live through it all, but someone told me he told them that he had quit drinking. Of course that remains to be seen and I know it will be very hard, but if he would just treat me kindly I could do much better. I stand all I can and then the breaking point comes and we have a big fuss. Nothing that I do seems to be right in his estimation. Please continue to pray for us and any time you can advise me I will certainly appreciate it very much..."

R10. 6/20/34 Letter from [844] to EC: "...My troubles are so much better at the present and I really see some improvement every day..."

"We are so thankful to God for the difference in someone [486] now and a year ago and so grateful to you for everything you and the Glad Helpers have done.

When I think back it is hard to believe that some things ever did happen. No one but God knows just what I did live through, and I never would have believed that I could do it..."

R11. 7/13/34 Letter from [844] to EC: "...We are still doing all right and as soon as possible [486] and I want to give niece [605] the Diathermy treatments you recommended to her..."

R12. 7/18/34 Letter from EC to [844]: "...I am sure as soon as [486] begins to feel that there is something more than an obligation for someone else of the family in their weaknesses and tries to be of a help it will make for a realization that doesn't come with anything else..."

R13. 7/24/34 Letter from [844] to EC: "...Last week twice I thought that [486] was drinking as I smelled something but said nothing about it. He actually drinks from the same coca cola bottle with this thing at the office and often when I am out trying to collect I come back and find them entertaining each other and they have so many happy chats. I do not know what to do, but I know I cannot stand it much longer. His friends send me word that they will give up his business unless he gets rid of her. She used to treat me nicely but now she is as mean as can be and I say just as little to her as possible. He always takes her part and I am trying to never mention her name again. Please pray that something will happen to take her away from this town. I still hear all kinds of scandalous tales about them and I have told him that he had to get rid of her, but I fear for the worse. I cannot live this way though. What would you think your wife or daughter should do?"

R14. 7/27/34 EC's letter: "I am sure the circumstances and conditions as you have spoken of and as you speak of here of the conditions there in the office and of the associations are most trying on you, and with an already overtaxed nervous system it makes it very, very hard on you. You will have to recognize the fact that all of these conditions as arise in our experiences are not for our undoing, but that we may really be stronger in our faith in the Giver of all good and perfect gifts. Condemning anyone, and most of all, ourselves, for allowing such experiences to be ours without doing anything about it will only make for more and more hardships in our experience. We can only do that which is just and right ourselves and leave the results as must come in the experience of everyone to Him who is the Giver of life and of those things necessary to make life worthwhile. That others misinterpret or knowingly or in any manner do those things which bring hardships to those whom they have pledged themselves to honor, to protect, and to love, is not possibly altogether our fault, but by the circumstances and conditions that arise, and it is because they have lost sight of that which is just and right in their own experience that makes them so often do those things that bring so much discontent, discouragement, and hard feelings in the lives of others.

"You may be very sure we will all remember you in our prayers, and we are hoping and trusting that you will do that which is just and right in His sight. Let us all remember that God looketh on the heart, and not on the outward appearances. We are all called for a purpose, and if our purposes are in Him

they will eventually bring peace, harmony and joy in our lives, for He is the Prince of Peace."

R15. 9/12/34 Letter from [844] to EC: "...Two or three times lately [486] has broken over, but not much and of short duration. I just hope and pray and try to be patient with him, but sometimes I get so disgusted I just have to say something..."

R16. 9/18/34 EC's letter: "We all get disgusted, I am sure, [844], at ourselves and everything around us at times, but it is those that endure unto the end that will wear the crown of life. We all grow weary, heart-sick at struggling at times, but we cannot do other than to hold on, for there is no other source of supply, of strength, of courage, of hope, of love, that we find in Him, and He is faithful to keep His promises if we are faithful. We cannot bear the burdens alone. In Him, though, there is strength, and He has told us so oft to put our crosses on Him. He is ever present, though it is hard for us to become conscious or aware of it oftentimes, but we are in His hands - we are His hands and His feet. We are His looks and His acts, and it is by those things that we have done to and for our fellow man that we are to be judged, and as a reading said a few days ago, if many of us were to ever stop and consider that that is what we are to be judged by, and that that is what our home is being built out of - our acts to our fellow man, our acts of kindness, love and cheer to those we love and even to our enemies - and when we see how little of this we have shown, we wonder as to what our abode is to be in the hereafter."

R17. 9/28/34 Letter from [844] to EC: "...[486] has been a little more patient with me lately and our fusses are always about this trouble at the office. She and her sister have gone to ... today with some ... and Edgar please pray that they may get some jobs up there. I am praying all the time that there will be something to take her away from us forever and have asked the Glad Helpers to pray for the same thing. I feel that I could stand anything if only I could get rid of her.

"The other night [486] said that after Christmas that he would have her to take all his dictation and get someone else to keep the books and I could stay at home some and I told him I did not want to stay at home and that as long as she stayed here that I would too. He said he could not dismiss her without a reason, but of course that is not true and he has plenty of reasons and I know I have more. She is always making mistakes with the books and doing crooked things but that does not seem to matter to him..."

R18. 10/3/34 EC's letter: "I am glad that conditions appear to be somewhat better with you at home. I can well imagine how such things must distress you at times, but I feel very sure if you will strive to be a little patient also, just as you are desirous of his being patient with you, that you will find that all of these things will gradually work out in a way that will be satisfactory to all. I suspect that probably he was trying you out when he made the suggestions about the dictation. Such things are not above most of us men. You know all of them are a hard lot."

R19. 10/5/34 Letter from [844] to EC: "...We are getting along nicely and I see some improvement nearly every week and [486] is not nearly so cross with me

as he was a while back. I thank God every day for our improvement and for your help in our trouble..."

R20. 12/31/34 Letter from [844] to EC: "...I am so thankful to tell you that this was the happiest Christmas that we have spent for three years and [486] has been grand. He is getting more like his old sweet self everyday and does not fuss much with me now at the office. I had an awful round with this girl several weeks ago but I told her I would do just as I pleased at this office and open and close doors when I got ready, and I told him that I would not take but one more insult from her and that the next time she insulted me she had to go, so she has been like a new pin since..."

"I forgot to tell you that for about two months off and on [486] has had an eruption on his face, hands and some parts of body. Lately it has gotten terrible and now is coming in big pimples (hard) and nearly drives him crazy and is spreading all the time. Dr. Stone does not seem to know the trouble but thinks it is caused from his teeth which he is hoping to have pulled, soon. I am afraid for him to have them pulled, as long as he has this eruption. Can you do any anything for him?..."

R21. 1/7/35 EC's letter: "No doubt the real trouble is the poisons that have been released in the system by his rather 'clean living', we might say, and now instead of finding their way out through the regular channels they are trying to eliminate through the pores of the skin. If he does not respond to Dr. Stone's treatment, you know I'll be only too glad to undertake a reading."

R22. 2/22/35 Letter from [844] to EC: "...[486] had his teeth pulled a few days ago and so far is doing well. Had the false ones put in right away and is really wearing them all the time. He has not had any boils now for sometime and I do hope they will not return, but he surely did have an awful time for awhile..."

R23. 3/4/35 She obtained a Physical Reading for herself - see 844-1.

R24. 4/1/35 Letter from [844] to EC: "...[486] is having a lovely flower garden with lily pool, etc. and it will be beautiful when completed, so thanks be to everybody, especially you and your Helpers and first of all our Heavenly Father. He is enjoying home as he never did before..."

R25. 4/20/35 Letter from [844] to EC: "...I do wish you could see the beautiful flower-garden that [486] is making and I think it will be the prettiest one in this part of the country. I never saw such a change in any one in my life. He never had any use for flowers before and made fun of mine."

R26. 8/6/35 Letter from [844] to EC: "...Edgar, for sometime I have been begging [486] to let you read his case and he has finally consented. I do not know that I have told you about him, but last fall one day his face began to itch and in a short while was as red as a beet, swollen and then it got on his hands, all over his abdomen, EVERYWHERE and nearly ran him crazy. Later, it took the form of boils and for not more than a week or two at the time was he free from such until there was a period long enough for him to have his teeth pulled and I thought he would get well from it then, but not so and he is no better now than at first. About two months ago he had an awful carbuncle on the back of his neck which had about seven heads. He has boils somewhere now nearly all the time. Has had many in his ears, on his face and the most tender parts of his body and I do not

see how he stands them but he does not break over and drink. In fact, so far as I know he has had few drinks since last August. I know he takes beer occasionally and maybe the other a few times, but I do not say anything and I am so thankful for it all and I know God has answered our prayers many, many times.

"His hands peel off inside just like old-fashioned darkies with the tetter and crack open. He has had trouble with his stomach for years and years and takes so much soda. Just before one of these spells his stomach gives him a lot of trouble for days and he can eat very little at that time. Barbecued meat as hot with pepper as possible seems to agree with him better than anything else and he eats it most of the time for lunch and vegetables at night, but has a poor appetite.

"Dr. Stone has treated him all along and had his blood analyzed and said nothing was wrong with it, but his treatments nor medicine seem to do any good.

"Now will you please give him a reading as soon as possible and I would suggest the time to be from six to seven o'clock our time or seven to eight your time some morning except Sunday morning and he will be at our home outside the limits of town on the ... Road.

"I think I have described his case real well and I know you can do something for him. Please let me hear from you as soon as possible."

R27. 8/17/35 See 486-2.

R28. 4/30/36 Letter from [844] to EC: "...So far we are just getting along finely and [486] is doing so well. Does not give me any trouble about that awful habit, but is very cross so much of the time. He has so many family complaints to worry him though and so many outside things to attend to he has very little time for his own affairs. He has enlarged the flower garden three times its size and has three pools now and it is going to be a perfect beauty. Is spending a lot of money but it is where everybody can enjoy it and not for selfish things, so I do not say anything about the expense. Things at the office are much better but I have had a time asserting my rights and letting some people know that I am on the job and they cannot run over me so I think they are beginning to like me a little, and he considers me more than he ever has..."

R29. 12/12/42 Letter from [844] to EC: "...You know, [605] never stammers anymore. My own dear one [486] is fine now, and [4632], whose case you read is a new boy and has quit drinking. I have always hoped that someone would have you to read [1427]'s case and maybe they have. He is so fine when he lets that stuff alone and the most liked member of that family..."

R32. 3/9/52 Cousin [243]'s letter: "...[486] passed away about ten days ago, leaving me the oldest member of our family..."

R33. 4/20/55 Mrs. [844]'s letter to HLC: "I often think of your father and the good he did for so many people, my husband [486] included."

R34. 3/1/66 "Your father gave [486]'s for alcoholism... He did quit drinking and was a wonderful person the rest of his life, but was never well, for the poison had ruined his body (with incessant cigarette smoking, too).

"I have had alcoholism with my own family which it seems will never stop, and of course I am a wreck from so many different things."

INDEX OF READING 496-1 M 35 (?)

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: Eucalyptol:

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: Valerian, Tincture:

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BACKGROUND OF READING 496-1 M 35 (?)

B1. 1/23/34 Sister, Miss [439], submitted questions via Mrs. [255] who indicated that Mr. [496] had been a hopeless alcoholic for several years.

TEXT OF READING 496-1 M 35 (?)

This Psychic Reading given by Edgar Cayce at the home of Mrs. and Mrs. Ernest W. Zentgraf, 400 St. Paul's Ave., Stapleton, Staten Island, N.Y., this 23rd day of January, 1934, in accordance with request made by his sister - Miss [439], Associate Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Mrs. [255], Mr. [378], Misses [275] and [276].

R E A D I N G

Time of Reading 7: 40 to 8: 00 A. M. Eastern Standard Time. ..., N.Y.
(Physical Suggestion)

1. EC: Yes, we have the body, [496] and those conditions physical and mental that surround this body.
2. In the physical forces we find rather those conditions that the body should be warned concerning; that being builded by those reactions apparent in the system. For, with the repressions that exist in portions of the system, that affect the glands that are necessary in keeping a normal balance in assimilation, we will find that there will be - as there is the tendency for same in the present - an over amount of sugars created in the system, that are detrimental to the blood supply, aided in this particular condition by the disorders that must eventually make for such a detrimental reaction upon the kidneys - and these would make for conditions hard to cope with.
3. These are not causes of the desire in the body for the use of drink, but rather are the effects; yet the physical readjustments in the physical forces of the body in this direction would enable those that might aid the body in reaching the decisions in self for the desire for rather the use of the abilities in more constructive and more active forces in this material plane.
4. With these corrections, if they are able to be insisted upon to have those made, that the diabetic tendency and also the activities of the kidneys be corrected, there would be given a compound prepared in capsule - and only three might be necessary - so that from the physical standpoint there would be little desire for strong drink. Prepare in this way and manner, this in each capsule:

Eucalyptol.....1 minim,
Tincture of Benzoin.....1 minim,
Tincture of Valerian.....1 minim.

If the body does take the strong drink with this reacting into the system, for at least three years it would make him awfully, awfully sick whenever taking any.

5. And, if the mental and spiritual forces are acted upon by those that have an interest in the welfare of the mental and spiritual reactions of this body, [496], through the power of intercession by meditation and prayer, to counteract the forces from without that are working with this body, there may be brought an awakening within - in correcting these conditions - and an awareness that there

is a worth while experience for self in the activities of the entity's manifestation of life, and will bring the abilities to be active in directions that would make for a change that will not only be helpful, hopeful, but worth while.

6. The corrections to be made should be done osteopathically, in the 8th and 9th dorsal centers specific. And with these use those drops in capsule, see? As we find, these are the conditions to be met.

7. Who may make intercession? They that have within their consciousness a channel to the Throne of Grace, that there may be given into the mind and activities of the soul of this entity those influences that may bring the changes in the experience of this body.

8. Ready for questions.

9. (Q) Are the osteopathic treatments all that will be necessary for the diabetic and kidney condition?

(A) These are tendencies, you see, that exist. Corrected in the present, and necessitating some local application - of course - in other directions that would be found that cause or produce the tendencies in the kidney condition.

10. (Q) Any recommendations for diet for this body?

(A) When these are begun, if these drops are given, he won't need a diet for some time!

When there is the change, or the recommendations that might be made by the one that would apply the manipulative and corrective measures for the body, it would be preferably a fruit and vegetable diet; especially quantities at each meal - if possible - of fresh tomatoes.

11. (Q) When should these capsules be given, and how?

(A) Necessarily they will be given by the one making the applications or the corrections; that is, the suggestions would be made by such an one - if they may be gotten into him at all, and he'll have to take 'em in his mouth and swallow 'em!

12. (Q) How far between each capsule?

(A) About one each week.

13. (Q) What is the reason for his present condition?

(A) As has been indicated.

14. (Q) In what manner may his sister [439] help him?

(A) By making the stronger intercession in prayer, and in getting or asking others to aid in and with her in same. For, where there is that intercession made through the combined efforts of many, the greater may be that directed influence towards the activity of any soul, any mental being.

15. (Q) Any other suggestions for the body at this time, or for those who may be able to help him?

(A) These we would follow as outlined, for the better conditions for this body, [496]. We are through for the present.

REPORTS OF READING 496-1 M 35 (?)

R1. 1/23/34 GD's note: We referred him, through his sister, to Dr. Frank P. Dobbins, D.O., also to the A.R.E. Prayer Group.

R2. GD's note later: We understood from the sister, Miss [439], and from the family friend, Mrs. Zentgraf, that they were not able to get him to follow the treatment.

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BACKGROUND OF READING 606-1 M ADULT

B1. Gray Salter brought Mr. [606] from Dr. H. J. Reilly's Sun Air Farm, Oak Ridge, N.J., to get a reading. Mr. [606], it seems, had been suffering from a nervous breakdown following heavy losses in the stock market. Added to that he had become an alcoholic.

TEXT OF READING 606-1 M ADULT

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 27th day of July, 1934, in accordance with request made by the self - Mr. [606], new Associate Member of the Ass'n for Research & Enlightenment, Inc., recommended by Gray Salter.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mr. [606], Gray Salter, Mildred Davis and L. B. Cayce.

R E A D I N G

Time of Reading Sun Air Farm, 3: 20 to 3: 40 P. M. Eastern Standard Time. Oak Ridge, N.J.

(Physical Suggestion)

1. EC: Yes, we have the body here, [606], present in this room.
2. Now, as we find, there are definite disturbances in the physical forces of the body that make for those reactions that produce the incontrollable appetites, and the activities of the body in those directions where there is the tendency for the body to produce or make for - within self - condemnations that make for those activities that only aggravate, or produce the greater tendencies for those physical conditions that are disturbed to MAGNIFY in the body the desires.
3. These, then, are conditions as we find them in this body, [606] we are speaking of, present in this room:
4. As we find, in times back there have been those injuries to portions of the nerve system - and specifically in the 3rd dorsal plexus - that has broken those connections between the sympathetic and cerebrospinal system. These in the physical forces of the body, then, produce to the sensory system - through the associations of the ganglia here with the sensory activities in the brain forces, in the impulses to the imaginative forces of the body - that which MAGNIFIES; not a clot, not any incoordination - as is sometimes seen from such, but the tendon nerves - or those activities that make for the proper associations here - are lacking.
5. In making, then, those activities to the BLOOD SUPPLY, these - as we see - are not normal; yet with the removal of those things that tend to produce to the assimilating system the evaluations to the body of that which may be assimilated, there may be brought near normalcy.
6. Also in the NERVE SYSTEM there are those things that are to be met in these ends.
7. As to the physical functionings of the ORGANS of the body, the discernments in the brain forces - when normal - are good.
8. Activities to the sensory system - eyes, ears, nose, throat and activities here - are overexaggerated; so that at times just by the mere odor of this or that the

appetites are enlivened to such states, such conditions, that these become intolerable to the body. At other times the sight of various activities or conditions bring to bear on the mind those impulses that, receiving that incoordination between the cerebrospinal and sympathetic system, become overactive to portions of the body. Hence these must be as impulses, as appetites, as any condition wherein there is what may be termed the forming of habits, then the habit-FORMING activities that arise from the impulse of the circulatory system to supply the activity to the impulses to the brain forces must be acted upon. Not that this may be done wholly by suggestive forces; for, as has been indicated, there are PHYSICAL conditions that exist, and lack of elements in the body to keep the nerve impulses; so that with the carrying on of these conditions there has been gradually torn down those repulses that have been created in the nerve system. While the desire-physical in the body is NOT to give over to such things, the activities are so impulsive as to produce the effects wherein these may NOT be RESISTED.

9. Now, to build that resistance is that required to bring normalcy for this body; and WE find that this may be accomplished in adding those elements in the system that will build this resistance in the nerve forces, but that will aid in the nerve impulses in the ganglia that are so disordered here, as to reproduce nerve ends in the system; and the REPULSION by the strengthening of these will bring normalcy for this body, [606].

10. To do this, then, we would first begin as follows:

11. To 15 ounces of distilled water add 15 grains Chloride of Gold.

12. Then, to 5 ounces of distilled water add 10 grains Bromide of Soda.

13. Keep these two solutions separate until the two necessary elements or factors are added in the dosage when ready to be taken, to produce in the body that necessary to bring about normalcy for the body, and to make for repulsing those desires that have so brought about these conditions in the system.

14. Begin with the dosage, twice each day, as follows:

15. In half a glass of water put, the first day, when each of the two doses is taken:

Chloride Gold solution.....1 minim,
Bromide Soda solution.....2 minims.

The next day:

Chloride Gold solution.....2 minims,
Bromide Soda solution.....4 minims.

The next day:

Chloride Gold solution.....3 minims,
Bromide Soda solution.....6 minims.

16. And so on until there is being given five [5] minims of Gold and ten [10] minims of Bromide of Soda. See?

17. Each day the dosage as described above would be given twice, in half a glass of water.

18. Begin immediately also with the use of the wet cell battery. Make the first anode attachment to the plexus in the 3rd dorsal. The plate carrying the Chloride of Gold solution would be placed over the lacteal duct, so that the vibrations

carried into the system from the solution will be active to produce repulsive forces and combine with those elements that will build into the system the necessary forces to bring normalcy for this body of [606]. This battery is not charged, you see, but is the one that charges itself. As we find, there will be required at least two chargings of the battery; that is, twenty-six days for each one; or in fifty-six days we should have a near normal condition. And the abilities are there! Follow these activities and there will be restored in self first the confidence in self and in its abilities to meet any emergency. For first know self, and those factors that make for the creative desire for the expression of life in itself as to Creative Forces; not aggrandizement of self's own desires or self's own interest; and we will find normalcy, and MUCH may be expected of THIS body in its activity.

19. Ready for questions.

20. (Q) When giving the Gold and Soda solutions, when reaching the 5 drops of Gold and 10 drops of Soda, should the body begin all over again with the 1 drop of Gold and 2 drops of Soda, or take a rest?

(A) Rest two days and then begin all over again with the 1 and 2 drops, and so on as given.

21. (Q) How long at a time should the battery be applied?

(A) Not over twenty minutes at any time. Let the battery be discharging, of course, before it is attached to the body, or be connected for at least three to five minutes before being attached to the body. Keep all anodes clean. Make close contact to the 3rd dorsal center, you see, and to the lacteal duct area; that's just above the umbilicium [umbilical] cord to the right, and those portions where the ASSIMILATED foods go into the system.

Do these.

Let the diets be those that are kept well balanced. No highly seasoned foods at any time. Only those that are body, nerve and blood building; and the repulsions will be there!

22. (Q) Should any alcoholic stimulant be taken? If so, in what form? Beer, wine or hard liquor?

(A) Naturally, there will be the desire. It should be gradually weakened and weakened; and four or five days - well, he won't want it - without vomiting up his shoe soles! Whether it's hard liquor or what! Alcohol won't work with gold! This is the gold treatment, but it builds the resistance!

Massage and massage activity will be helpful; as well as keeping in the open all the time.

Do this, and we will bring normalcy for this body.

23. (Q) In alcoholic cases, can a general outline of treatment be given?

(A) No. Each individual has its own individual problems. Not ALL are PHYSICAL. Hence there are those that are of the sympathetic nature, or where there has been the possession by the very activity of same; but gold will destroy desire in any of them!

24. We are through for the present.

[GD's note: Once during the reading Mr. [606] said out loud to something in the reading, "That's right." Afterwards he commented, "Very good and very truthful, too."]

REPORTS OF READING 606-1 M ADULT

R1. 9/24/34 Gray Salter's letter:

"...[606] and I severed our friendship just after we got back. I tried to convince him of the treatment, but he wouldn't listen and so Reilly told him if he wouldn't try to sober up that he wouldn't fool with him. He didn't seem to want to help himself at all and when he got with his rummy friends again he went right back.

"He left here a short time after we returned and with the exception of a few days has been on a bat ever since. I did all I could for the poor devil but he wouldn't let me help him, so what can you do? He won't last another year if he don't change his way of living, but you can't convince him of it..."

INDEX OF READING 881-1 M 32

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BACKGROUND OF READING 881-1 M 32

None.

TEXT OF READING 881-1 M 32

This Psychic Reading given by Edgar Cayce at 1851 Columbia Road, Washington, D.C., this 8th day of April, 1935, in accordance with request made by the self through his mother, Mrs. [882], new Active Member of the Ass'n for Research & Enlightenment, Inc., recommended by Mrs. [823].

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Mr. [881] and Mrs. [882].

R E A D I N G

Time of Reading 11: 20 to 11: 40 A. M. Eastern Standard Time. Washington, D.C.

(Physical Suggestion)

1. EC: Yes, we have the body here, [881], present in this room.
2. Now, while we find conditions are very good in many respects, there are specific conditions the correction of which would not only prevent greater disturbances later on but would relieve the body of that which disturbs him at times in very definite ways and manners.
3. These not only have to do with specific lesions and conditions that have existed for some time, but the system in attempting to adjust itself to the changes makes for periods when there are the incoordinations in the physical forces of the body.
4. These, then, are conditions as we find them with this body, [881] we are speaking of, present in this room:
5. First, in the BLOOD SUPPLY we find at periods a near normal reaction; at others we find the carrying of refuse forces that should have been eliminated through the excretory and secretive functionings through the upper hepatic circulation; or at others we find it carrying the toxic forces that should have been relieved or released through the system's activity in the lower hepatic circulation.
6. Hence we find those disturbances in a plexus in the cerebrospinal system from which there has been and is an improper segmentation, or there is an impingement in the cerebrospinal system that has made for a lessening of the activities; so that in a portion of the glands in the system, especially in the lacteals, in the activity of the upper portion of the adrenal glands from the kidneys themselves, we have disturbances that bring about such changes in the circulatory system. The EFFECT of this upon the sympathetic nerve system is to bring definite periods of reactions to the sensory forces of the body; as to the soft tissue of the circulatory system in the head and neck; while the reactions in the lower portion of the body are as a heaviness in the movement of the lower limbs and the locomotories, for the axis in the lower lumbar becomes involved by that pressure in the 9th, 10th and 11th dorsal center - that arose from some injury which has been existent in the body, making for a pressure in this particular area as we find in the system.

7. So, we find the sympathetic and cerebrospinal systems, at such periods when there has been builded up a charge between the opposite poles in the circulatory system through the hepatics, make for disturbances in this portion of the system. These respond to the head, the eyes, the effects in the sensory reaction of the system.

8. As to the functioning of the ORGANS themselves, we find:

9. The reactions in brain forces are normal save during the periods when there is the improper coordination in those areas as indicated, where the pressures makes for incoordination between the sympathetic and cerebrospinal forces of the body.

10. In the soft tissues of the face, the head, where the disturbances make for reflexes through those from the pressures in the lower dorsal area, we have naturally those reflexes to the axis in the upper cervical - as well as the sympathetic cardiac plexus area in the 3rd and 4th dorsal centers. These make for the filling at times of this, or the slowing of the circulation - as has been indicated - that brings distresses of a sympathetic nature.

11. Only sympathetic reactions do we find as disturbing the lungs, the larynx, the bronchi.

12. Heart's action, save in those periods when there is the incoordination there, is sympathetic and not organically disturbed. Though the activity of the aorta artery in those periods of depression makes for a fullness, it is a sympathetic condition and not organic - unless allowed to remain until it might become of such a nature as to make for a filling of same that would bring about a hardening of those areas that are dilated during such periods.

13. Digestive system shows periods of nervous reaction.

14. The liver, the kidneys - these, as we find, are the areas where the distresses come; yet in the lacteal ducts do we find the adhesions that have been produced by the changing or altering of the circulatory forces through the body at those periods indicated.

15. As to the activity of the liver with the pancreas, the spleen, the excretory and secretive functioning of same - we find periods of distress in that these are involved, as also the caecum and the iliac plexus through affectations that cause the glands in these portions to become rather involved or inflamed through such periods of an overflow in the system.

16. Then, in meeting the needs of the conditions for this body, as we would find, it would be in making applications in this manner:

17. First we would have in the system those elements that would not only make for a cleansing but a stimulating of the activity as to the gland secretions of the body, so as to create a variation in the balance in the circulation and in the functioning of the glands as related to the body-activity or balance; making for a normalcy in the metabolism and katabolism of the system. There is a lacking, then, of those forces that may be supplied through atomic iodine - or Atomidine - in very small quantities, to overcome the potassium reaction in the system to the glands; thyroid, the adrenal, the lacteals, those in the caecum, and those throughout especially the functioning of the eliminations through the kidneys or in

that which stimulates the activity from the bladder that at times causes disturbance.

18. These properties would be taken in the proportion of one minim before the morning meal and one minim before retiring, in half a glass of water.

19. After taking the Atomidine internally as medicinal properties in such a manner for ten days, we would begin using the Radio-Active Appliance for creating to the extremities of the system an equalized circulation. This would be taken each day for a period of a month; then have a rest period of leaving it off for a week to two weeks, and then continue - in the same manner, for four or five months, with the week of rest between each month of application.

20. With the beginning of the treatments with the appliance, we would also begin the corrections in the dorsal areas as indicated; the 8th, 9th, 10th and 11th dorsal, coordinating same with the lumbar plexus and the brachial plexus axis, as well as the hypogastric and pneumogastric plexus in the cervical area. These we would take as osteopathic adjustments AND manipulations, in periods of two weeks twice or three times each week, with a rest period of a week to ten days between each two-week period of these.

21. Keep the body more alkaline than acid, by eliminating from the diet always such things as white bread, white potatoes - save the peelings when roasted or baked; red meats of any nature.

22. With following these, we should bring the body to a near normal condition in three to four months.

23. Ready for questions.

24. (Q) Would chiropractic treatments to the 2nd and 3rd vertebrae be of any help in this case?

(A) These are as palliative reliefs for the headaches or those pressures when the blood supply flows to the upper portion of the body, but as for removing the cause - no. For the cause exists in those segments as indicated in the lower dorsal; 8th, 9th, 10th, 11th, and the SYMPATHETIC reaction is in the 1st, 2nd and 3rd cervical - as indicated. So, removing the pressure or relieving tensions in the upper cervical area - or the 1st and 2nd segments - would not remove the cause.

25. (Q) What is the condition of the teeth?

(A) Naturally, with this change in the activity in the system of potassium or potashes being in excess, the teeth show a softening. Not the proper amount of silicon or the necessary forces in producing the balance in the building up of these. Local attention to these, and the taking of the properties indicated, should not only harden but make for a much better condition in this portion of the body.

26. (Q) What would be the best cure for this body for the taste for alcohol?

(A) To remove those pressures in the dorsal area as indicated, that make for the desires as through any of those influences within the system. This is a PHYSICAL and not just a MENTAL condition, see? We would remove that which causes or produces the desire from the activity of the pancreas, you see, as indicated; and this, WITH the will force, will remove these desires. The lack of the proper secretions for the carrying on of the digestive forces in the hepatics, as indicated, naturally makes for craving, and then a portion becomes mental,

see? But if we remove the PHYSICAL cause the mental will be easier to control; for it must be from within self, to be sure. Do these things as indicated. First for ten days take the atomic iodine, one minim morning and evening in half a glass of water. Then the use of the Radio-Active Appliance which is attached to the right wrist, left ankle; left wrist, right ankle, for thirty minutes to an hour each evening. Begin also with the adjustments osteopathically, specifically in the 8th, 9th, 10th and 11th dorsal, coordinating the lumbar axis, the brachial axis and the cervical axis WITH that adjustment. Also be mindful of the diet as indicated. And we will remove much of those distresses for this body.

27. We are through for the present.

REPORTS OF READING 881-1 M 32

R2. 6/11/35 She wrote: "My son has improved very much under the osteopathic treatments."

R3. 8/22/35 Mrs. [882] wrote for a Physical Rdg. for herself, saying that both she and her son [881] had been going to Dr. Lulu Irene Waters Hare, D.O.

R4. 10/17/35 Dr. Waters' report:

I have corrected the neck and upper dorsal lesions. He has no symptoms at all, headache gone and fine in breath until he takes alcohol. That acts as one terrible poison to him.

If there could be some way to get him to realize that he will simply let it alone. He thinks if he doesn't take a drink he will get too keyed up and have a break down like his father [894] did so he prefers to let his nerves down in his own fashion.

He is most capable but very high strung & sensitive.

The vasomotor nerves were not responding well at first but physically he has responded beautifully. Not however to the suggestion to let alcohol in all forms alone.

Yours truly, Lulu Irene Waters

R5. 12/28/35 Mother's letter: "My son is much better."

INDEX OF READING 934-7 F 30

ALCOHOLISM

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BACKGROUND OF READING 934-7 F 30

B1. See 934-6 on 4/10/39. Also see husband's readings in [391] series, and son's readings, [1208] series.

TEXT OF READING 934-7 F 30 (Housewife, Protestant)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 5th day of June, 1940, in accordance with request made by themselves - Mr. [391] and Mrs. [934], Members of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [934], [1208] and Mrs. [1523].

R E A D I N G

Time of Reading 10: 30 to 11: 05 A. M. Eastern Standard Time.

1. GC: You will have before you the entities, [934], present in this room, born January 2, 1910, in Portsmouth, Ohio, and [391], now of Montgomery, Ala., born February 27, 1911 in Oklahoma City, Okla; also the information which has been given them through this channel. In the light of what has been given, what have they to work out individually or together, in the immediate future or in this experience? Please give them specific directions for mutual development in regard to environment, under what material conditions, and in light of spiritual understanding. You will answer the questions they have submitted, as I ask them:
2. EC: Yes, we have the entities and their relationships; the possibilities, the opportunities; together with the information which has been indicated through these channels respecting their associations and their relations.
3. In giving an interpretation, and advice and counsel regarding the activities of these entities, in companionship in the present, - all of that which has been indicated as to their activities and their experiences, and their relationships, must be taken into consideration.
4. To be sure, those activities and relationships which have brought the influences which one has upon the other in this experience, arise from those associations as indicated, - in which there were those opportunities, those desires that were ungratified.
5. Thus these become as possibilities, as opportunities, and oft as problems in the present experience.
6. For, those activities, associations and relations, are those things that produce the influences becoming as problems in the present.
7. Yet, as we have given, those possibilities, those opportunities which have arisen through the associations in the present - especially the opportunity for those activities and relationships as to the offspring - become the GREAT opportunity, and yet the great problem in the experiences of the entities in the present sojourn.
8. So, all of their personal activities, desires, hopes, fears, should be bound up in that opportunity which presents itself for them in this experience, through that which is part and parcel not only of themselves but of their opportunity, their

privilege, their duty in relationship to that entity that is to mean, and to be, such an influence in the experiences and affairs not only of those with whom the entity may be associated, but of the world itself!

9. So, their individual opportunities, individual problems, should be lost in their desire, their purpose, to give, to be, in their relationships one with another, that which will give that entity who is a part of themselves the opportunity, the privilege, the possibility of fulfilling that destiny to which they have, in their associated capacity, committed themselves.

10. Thus that which is in keeping with those influences of a spiritual, a mental and material nature, should be directed - as should their activities - in giving that influence, that environment, that force and power, to that problem which is theirs in the present experience.

11. It is true that there may be delegated others, or relegated to others the opportunities to share in a portion of the activities to create the proper environment, in bringing into the experience of the entity the possibilities.

However, the RESPONSIBILITY of same is THEIRS - the parents'.

12. And this should be that which should direct, should keep, should make for the thought of their activity, their relationships.

13. Then, in association one with another, - let thy conduct - daily - be such that it creates that environment for the developing mind of thy offspring which will bring the greater opportunity for that entity.

14. As to thy individual responsibilities in such, - these are the outcome of those influences. And thus being entrusted with that opportunity, this should bring into the experience of each the DESIRE to so live, so conduct their lives as individuals, as well as associates and companions, that the Lord, the Giver of all good and perfect gifts, may be magnified in the conversation, in the activity, in their relationships with others, - as well as with themselves.

15. Then, let their purpose be NEVER to do that in which there is any condemning of others, of self, in such a manner as to make self ashamed of being the channels through which such a glorious undertaking is given to a material world at this particular period when SO MUCH is dependent upon the individuality, the personality of those who seek to do God's biddings in and with the material things and conditions which exist in the present time.

16. These are the opportunities, the possibilities, the duties of these entities in the present.

17. Ready for questions.

18. (Q) In what incarnations were we associated, and how, that have had to do with our present difficulties?

(A) As just indicated, - these parallels may be drawn from the information which has been given. Also the knowledge may be obtained in such a way and manner that it may either become as stumbling-stones or stepping-stones for helpful forces.

However, the idea and ideal should be rather the problems that exist by that association in the present.

The greater influence, to be sure, arises from that as we have indicated, - when there were those periods of the worshipfulness to the body-activity, the body-associations, the body-influence. [Grecian incarnation]

Thus it has been and is the problem of each in the present to prevent the satisfying, the gratifying of BODILY influence or emotions which arise for the moment, - or appetites, or influences.

And these, - because of the periods, the worshipfulness towards material things as related to body-desire, - are the problems of each in the present.

Then, so live, so act, in relationships one to another, and to those about you, that there may never be a question, either as to conduct or as to appetites, or as to those influences.

For, it will be found that the greater temptation to the offspring will be imbibing too freely of the cup!

19. (Q) Considering present financial situation, should [934] remain here at Virginia Beach through the summer? If so, through what channels should employment be sought?

(A) Never flee from, or hinder self from, meeting self; provided purposes, desires and hopes are safe in Him.

It would be very well for [934] to remain in the environ of Virginia Beach in the present season, PROVIDED there IS the determination - and not only the determining but the actual LIVING of that verbally expressed in the present as to the hopes, the desires, respecting that to be accomplished in this material plane.

But FIND self not in the gratifying for the moment, nor in appetites. Not that anyone is to become goody-goody, but good FOR something! that all may see, may know, that there IS the purpose, there IS that in which God has not chosen unwisely in giving this entity and its companion such a soul for development in this experience.

Let it be rather said that indeed they have realized their privilege, their opportunity, to conduct their own lives that they may be an example for this entity, this soul.

As to the channels for employment, - in WHATEVER channel that seemeth good. Not merely for the easier way, but rather that in which the entity determines to - and IS able - to meet all temptations; and this means not that it won't be exposed to them, but that in self there is the character that ye desire that thy son manifest!

For, UNLESS ye may in thy ACTIVITY with others so impress this, - not only by word but by activity in that same form, that same materialization of spiritual purposes, mental activities, - how CAN ye expect to fill that place with which He, thy God, hath entrusted thee?

20. (Q) Please comment on the following: (A) Advisability of employment at Beach Tavern, Atlantic Ave., as waitress?

(A) Let's have the comparison!

21. (Q) (b) LaReine Restaurant, 17th St. (c) Advisability of rooming with [1523] and [1650] at ...?

(A) As we find, the LaReine will offer the greater opportunity for material gain. It will also offer the LESS opportunity for those influences that would be the harder to meet.

As to living with, or being associated with [1523] and [1650], - this is well; provided they each live up to that they purpose in the present, and conditions are such that it does not leave the way open for great temptations.

22. (Q) What vibrations do the names [934] and Tillie carry? Please explain the different response to each name. Should [934] continue to cultivate her nickname of "Tillie, " or eliminate one or the other?

(A) Names have their vibration. To be sure, names have their element of influence or force, by the very activity of the name.

[934] indicates STRENGTH, virility; and Tillie almost the opposite! [12/4/66 She reported: "I can see the point. Calling me Tillie always made me feel sort of cocky, and I'm not the cocky type."]

23. (Q) Should she discontinue the nickname, then?

(A) Discontinue it herself; others will not!

24. (Q) Should [391] seek employment in the Tidewater section? If so, through what channels, and when?

(A) DO NOT interrupt those purposes which induced the entity to become associated in its present environs; but do LIVE, do act in accord WITH that which purposed the entity to seek that association! The entity hasn't at all times lived up to, and doesn't at all times live up to its best in itself. It CAN, it MAY succeed best in that association; but even there, if there is the leaving off here, the forgetting of this and that, as has sometimes happened, - the giving away to appetites, the giving away for associations, - it will become rather a drawback to the POSSIBILITIES and to the abilities of this entity.

We would not change. We would work the HARDER in the present engagement and surroundings. For there are GREATER opportunities just waiting, if the entity will show himself capable and able to carry on!

25. (Q) You will give [934] and [391], as I call each name, what definite steps each can take to encourage the other to cooperate in getting a better understanding of their problems mentally and spiritually. [934]:

(A) This has been indicated in the suggestions just given. It may be summed in this:

Study to show thyself approved unto GOD, and the privileges, the love He hath shown thee! Keep self unspotted from questioning associations, questioning activities; and let thy yeas be YEA, and thy nays be NAY in that ye have purposed and have privileged to do!

26. (Q) [391].

(A) Here - as has also been indicated - be STRONG! Keep not thyself away from that thou KNOWEST to be good. Attend the Lord's house more often. Keep thy body-temperament more in accord with thy purpose. A double life, a double purpose is not a singleness of heart in the Lord.

27. (Q) Any other advice at this time?

(A) Analyze thy opportunities as one with another. Analyze thy purposes, thy hopes. Ye have been entrusted with a great opportunity. Do not fail thyself, thy son, and - most of all - thy God.

28. We are through for the present.

REPORTS OF READING 934-7 F 30

R1. 10/24/40 EC wrote Mr. [779] that [391] had returned and had gone to work at the Ford Plant. "...Understand from him that things were slow in Ala. - failure of crops kept him from making the sales as he had at first been able to make. He finally gave up and came back..."

R2. 12/27/40 Mrs. [934] wrote that she and baby [1208] had left [391] and gone to her home in Ohio for Christmas - she didn't know whether she was coming back to [391] or not. They just couldn't live on what he made.

R3. 2/11/41 We heard that [391] had enlisted in the Army; he felt that at least his allotment check for his wife and son would be welcome, and he would have his living expenses and be doing something worthwhile.

R4. 2/13/41 Mrs. [934]'s letter: "...I'm in an awful state of mind. I feel what I have done is right and yet I feel that [391] and I have failed each other. There's no doubt in my mind that we could have done better in regard to our advantages. It's too late now, so we must make the best of it. There are times when I love him and miss him, and then again I feel resentful..."

R5. 3/3/41 EC's letter to [934]: "...Several times before [391] joined the Army he came and talked with me, said a bit about you and [1208], but never in all my life have I heard him say one unkind thing about you - only he didn't understand you, yet knew he loved you as he would never love another soul - here, this time, anyway. Have wondered at myself, and is possibly why I feel something of a guilty conscience, for after he iterated all the things about not hearing from you, not knowing what you were going to do and the like - I advised him that possibly a year in the Army would be the best thing for each of you. So possibly you have me to blame for his being in the Army..."

R6. 3/41 [934]'s letters spoke of a nice correspondence with [391], receiving money from him, a nice office job which she hoped to get with the School Board, etc.

R7. See [934]'s subsequent Check-Physical readings.

R8. 4/12/41 - 4/22/41 - [934] wrote EC about being offered a job as hostess in a nightclub.

R9. 4/24/41 EC replied: "...Think you'd better try the restaurant - afraid of the nightclub. Be more money BUT would cost you more than three times as much to live in that atmosphere, and you would never see your child - think of that, and as you said before he needs you, else he would not have come to you. Hope [1208] gets along alright - always been a bad eater. Just be sure he gets his vitamins..."

R10. 7/21/41 [934] told us that she had accepted the job as hostess in a nightclub, also that [391] had written her a nasty letter accusing her of being a drunkard, etc.

R11. 8/21/41 Her minister was in correspondence with American Red Cross in re possibility of paid position (but possible acceptance of living expenses in lieu of salary), also possibility of [934] entering foreign service. They replied that employment opportunities for women were limited to trained workers.

R12. 7/41 - 8/41 - Mr. [391] wrote that he was arranging with his U.S. Army Finance Office to send the monthly allotment to his sister, Miss [288], to be used for his son, [1208]: "...I made three phone calls on [1208]'s birthday but never did get in touch with [934]. I left word for her to call me back collect but never did hear from her. I'm glad she has a job but I can't say that I think much of her choice. The place she works is nothing but a gambling den and her job is to get all the suckers to lose their money... It would be pretty embarrassing for her if the law happened to raid the place some night. I don't think there's much chance of that but it can happen, even to R... He's the fellow who runs most all the gambling around there..."

R13. 9/11/41 Mrs. [934] wrote EC: "...Tell [391] to think of me once in a while, and I shall try to make things better if there's ever a 'next time.' There are so many things I regret..."

R14. 10/41 We heard that R... had set [934] up in the restaurant business.

R15. 1/28/42 [934] obtained decree for divorce from [391]. Subsequently [391]'s lawyer advised [934] could not be granted the divorce without [391]'s consent, and that [391] could claim custody of the son [1208].

R16. 3/18/42 See 391-19 in re proper decision to secure best possible environment and training for son [1208]. Mr. [391] subsequently decided against contesting the divorce.

R17. See [934]'s subsequent Check-Physical readings, 934-11, 934-12 and 934-13.

R18. 7/13/42 See 1208-18, Check-Life reading for son in re sending him to private school which EC had arranged. Also see subsequent reports on the son under 1208-1 Reports.

R19. Mr. R... was married to a Catholic who would not divorce him, [934] reported. Mr. R... died suddenly with a heart attack in the spring of 1945. Mrs. [934] was left floundering. She subsequently sold her restaurant and remarried [391] who had returned from the Army. It was a very brief marriage - they both were wallowing in self-pity and self-indulgence; drink had gotten the best of them.

R20. 11/12/47 [934] was still floundering - trying to find work, and her money she had received from the sale of the restaurant was running out.

R21. 4/21/48 She wrote that if anything happened to her she wanted her sister-in-law, Miss [288], to have sole guardianship of her son until he came of age.

R22. 5/15/48 [934] married again, to a much younger man. The marriage lasted only a few months.

R23. 7/2/48 Son [1208] was taken by Miss [288] to spend the summer with them.

R24. 8/7/48 Miss [288] wrote [934] asking if she would like for Miss [288] to write Mrs. [2174] about entering [1208] in her private school in the fall, Miss [288] paying the board, etc.

R25. 9/8/48 Mrs. [934] wrote that [1208] was staying with her sister and going to school with his cousins, while [934] was staying with her aunt in another city in Ohio and working.

R26. 7/51 She returned [1208] to live with his Aunt [288].

R27. 11/19/52 [934]'s letter in re her mother, Mrs. [998], having a stroke and being paralyzed: "...I felt wonderful there... I was right in my element, taking care of the sick - maybe that's why I felt so good. However, I sure have had the blues here in ... I loathe this place but I'll stay the winter..." [She was working in a supermarket as a butcher. She was quite good at it and could always get a job but it was hard on her, working in a deep freeze and not being well herself.]

R28. 3/8/53 [934]'s letter: "...I dreamed I saw [288] crying and wringing her hands and she told me [1208] was injured terribly. I awoke and sat straight up in bed and couldn't go back to sleep..."

R29. 3/8/53 Her son [1208] was doped up with aspirin - his teeth had been knocked out earlier that evening and his mouth was hurting. See 934-1 mentioning that [934] was psychic.

R30. 12/53 Her son [1208] returned to live with her.

R31. 6/54 He returned to live with Miss [288].

R32. 2/55 He joined the Marines for four years. See 1208-1 Reports.

R33. 7/56 We heard that Mrs. [934] had married a small restaurant owner. She worked with him in the restaurant for about two years and then left him.

R34. 5/57 GD's note: Gina Cerminara's book THE WORLD WITHIN came out (William Sloane Associates) and she had this to say under SOME PSYCHOLOGICAL ASPECTS, on page 119, about Mrs. [934] and Mr. [391], both of whom she had known quite well personally: "In many cases, a previous male incarnation of the wife militates against successful marriage. This is very distinctly observable in the case of a woman who was united with her present husband in the same relationship several lifetimes ago. In the life just previous to the present one, however, she took incarnation as a man. From this male incarnation she carries over a very pronounced desire for domination and independence, together with a man-life strength of purpose that will brook no opposition. Their present marriage has been one of continuous strife almost from its inception. The partners have divorced and remarried twice. The excessive drinking, which has become the weakness of both, is a symptom as well as a contributing factor to their friction. Basically, one major difficulty is the pronounced self-assertive tendencies of both. If one or the other, or both, could achieve sufficient grace of spirit for a sufficiently long period of time to curb his own self-assertive attitude and be patient of the eruptions of self-assertion in the other, the marriage could perhaps be salvaged."

R35. 5/9/58 [934] reported: "...I don't know whether or not it would be wise to tell [1208] about [...] and me breaking up. I'm truly sorry it happened but the sooner it's forgotten the better, I think. I suppose it was another Dearborn influence..." [Fort Dearborn incarnation]

R36. 9/59 [934] wrote that she and [391] were considering going back together.

R37. 1/60 They met and talked but did NOT go back together. Their son, [1208], got married in 2/60.

R38. 10/62 [934] wrote that she was now keeping house and taking care of an elderly uncle. (Previously she had nursed her mother and an aunt through lingering illnesses until their deaths.)

R39. 9/63 [934] and her sister visited A.R.E. and expressed appreciation for all the A.R.E. had done and was doing for spiritual uplift of mankind.

R40. 11/64 [934] indicated that she was helping her son [1208] and his little family financially each week, since she had her living expenses with her uncle and a small salary or "household" money besides. Her uncle had put her in his will for quite a sum of money, and her other aunt had left her a nice home in her will. "...If I can just outlive them I'll be okay financially and can help more..."

R41. 11/3/66 [934] wrote about her son's recent second marriage: "...You know, I'm really thrilled and happy for [1208]. I know just what he means when he says, 'Take me as I am, or let me go.' She will help him, and he her. [1208] has all the potentials. [288] and I have always known that - and we loved him as was and is... My heart goes out to V... [[1208]'s first wife]. You see, I thoroughly understand her. Even when she gave me such a rough time [when I was keeping house for them and taking care of the baby], I knew how her mind worked. There's a lot of good there, and she tried. It was a rough go for both of them. I saw what was happening and, as is the way with in-laws, I was powerless to do anything.

"If I had been as wise when [391] and I were married, I might have saved ours. That's hindsight, though - so now to make the best of what lies ahead..."

Acupuncture and Alcoholism

by Edith Brockway

Psychic, July-August 1975

“The ear is not only an instrument for hearing but is now being used as a contact center for the control of imbalances in the involuntary nervous system of the body caused by excessive intake of alcohol and narcotics.”

Through electro-stimulation at the acupuncture lung point in the ear, Donald Kubitz, M.D. – psychiatrist, dermatologist, acupuncturist and alcoholism specialist – is bringing relief to chronic drinkers after only a few weeks of treatment. Seventy-five percent of his initial cases in Santa Clara County, California, are still free from using alcohol. Current patients are responding with even higher percentages of relief with added therapies in group counseling, physical exercises and hospitalization.

Being able to practice his theories has not been easy for Dr. Kubitz. He has spent two years finding a receptive environment where he can work with full support of the medical staff. Now, in a private alcoholic hospital where the director and cooperating agencies understand and appreciate the benefits that electro-acupuncture treatments can bring to persons battling a lifetime of drinking, the psychiatrist can carry out research in this vital field. The director at the hospital feels that “Acupuncture is a very useful tool in tackling the problem of alcohol.”

Kuhitz' interest in acupuncture began in 1960 when he was stationed as a medical officer at Tachikawa, Japan. This led him into dermatology, then psychiatry, and in 1973, he became a certified acupuncturist in San Francisco. From this contact he read a journal report of two Western trained neurosurgeons in Hong Kong who were using Electro-acupuncture – with dramatic results – in the relief of narcotic addiction. He flew there in March to study their techniques which involved inserting needles – into the lung point of the ear – which were connected to a small electrical stimulator machine. Kubitz was the first Western physician to study the work of H. L. Wen and S.Y.C. Cheung at the Kwon-Wah charity hospital in Kowloon.

“I learned from the addicts and the statistics compiled by these doctors,” Kubitz stated, “that it is not only possible to remove the withdrawal symptoms of drug addiction but also to remove the basic craving for drugs. I later discovered that this is also true with alcoholics.”

Ear stimulation for neural imbalances began three years ago when Dr. Wen stumbled across the acupuncture treatment for narcotic withdrawal while preparing an addict for surgery. When the needle was placed at the lung point in the patient's ear, he excitedly realized the disappearance of his chills, runny nose, and nervousness within ten to fifteen minutes of vibrations.

Since that time, Dr. Wen has treated around 300 narcotic addicts with complete detoxification in 90 per cent of the cases – without withdrawal symptoms. He described these results at the North American Congress on

Alcohol and Drug meeting in San Francisco in December of 1974, the first documented acupuncture report in this country.

Because of the work in Hong Kong, other American acupuncturist-physicians, such as Frank Warren, executive director of the National Acupuncture Research Society, Lester Sacks, and Robert Ellyn, developers of ear-stapling, and hundreds of others across the country are now using ear acupuncture for weight reduction and smoking arrest with good results. Dr. P. L. Tsang, of San Jose, California, states that ear stapling cannot be effective unless other disciplines are exercised. In his practice, the majority of his overweight or smoking patients have benefited from ear stimulation. Dr. Warren states, "I believe acupuncture can cut down on the use of shock therapy and expensive group therapy, and reduce our reliance on the billions of pills we take every year for emotional problems."

Dr. Kubitz ran into a chain of resistance when he returned from Hong Kong to give his new treatment techniques national scope. From the Office of the President on Drug Problems, to the Navy Department, the National Institute of Alcoholism and Alcohol Abuse, to the World Health Organization, his proposals were rejected because of "lack of funds," or because they could not sponsor such unorthodox techniques.

On a local level, after initial enthusiasm was registered by the Santa Clara County Research Committee, C.U. R.A., a drug rehabilitation center in Fremont, and other agency alcoholic centers, Kubitz' proposals were dropped. In each case the rejections stemmed from the reasoning that acupuncture was not considered a legitimate technique and the agencies would risk a loss of funding if they sponsored the project.

The Santa Clara County Alcohol Treatment Center did allow Kubitz to treat 16 chronic alcoholics on a pilot basis, but without funding. This began in October of 1973, and after only two weeks, nine patients had stopped drinking, four had reduced their intake and the other three showed signs of mental disturbances after they had stopped drinking, indicating that alcohol was being used to control their mental symptoms. Even with these results, this program was closed.

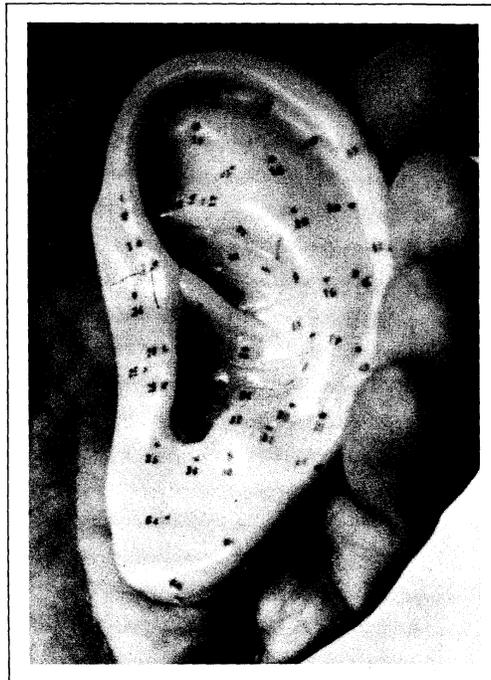
The Department of Health, Education, and Welfare requires that any research or experimentation involving human subjects by an agency receiving federal funds must first receive clearance from the federal agency, and this has not been given, even though Dr. Kubitz, and other agency directors supporting his program, have made every attempt to obtain that clearance.

The psychiatrist feels that because the American Medical Association has not accepted acupuncture as an exact medical science and will not support it in any way, that it has influenced local and national opinion against its use. "I have been appalled at the callous indifference of the NIAAA (National Institute of Alcoholism and Alcoholic Abuse) to the suffering of people with alcoholism," he said. "With a budget of \$138,000,000 a year, they turn down a project which would cost them nothing – with an effectiveness of some 80 per cent."

Throughout the following months, Kubitz kept in touch with his pilot patients, and increased treatment to fifty other alcoholics. Now, in a private

hospital. his patients receive not only ear stimulation but a month's detoxification, plus group therapy with families, counselors, and Alcoholics Anonymous. The percentage of relief from addiction is still high.

Kubitz describes his techniques as "planting a single stainless steel needle into the hollow or concha of each ear at the lung acupuncture point, about an eighth of an inch beneath the skin. The needles are hooked up to an electro-stimulator, vibrating at 125 cycles per second, up to 180 microamps, for about 30 to 45 minutes." He also uses two small metal earrings wired to the stimulator which produces basically the same results but is not as effective as the needles. These are for patients who feel uncomfortable with needles in their ears.



Molded form of the ear showing acupuncture points used in the treatment of alcoholism, weight loss and other imbalances of the anatomic system.

The intensity of the vibrations is increased to the patient's tolerance level and kept there as a state of relaxation and reverie is reached. There have been little or no side effects from this treatment.

If the patient has been on drugs, his normal responses begin to surface within fifteen minutes of the vibration. He becomes thirsty, hungry; there is decreasing anxiety, stomach cramps, and aching in the bones. His breathing becomes more normal and the shivering gradually disappears.

After three days of three half-hour sessions, and five daily treatments following this, the addict loses all desire for drugs of any kind. Treatments are repeated until the body adjusts to living without drugs, which may take up to sixty days for a complete cure.

Alcoholic withdrawal symptoms are also dramatically relieved through vibro-stimulation, both physiologically and psychologically.

“Before the treatment I was overwhelmed with an intense feeling of depression and lack of ability,” one of Kubitz’ early patients related. “I was unable to work regularly, was drinking every day, blacking out when I drank, even to unconsciousness and loss of money. The first week after treatment there was a dramatic change in my general state of awareness – a release of tensions. I looked on the bright side of things instead of becoming drunk as I normally would.”

Ear stimulation also frees the patient from long tranquilizing drug withdrawals, which often take up to three weeks just to get the drugs out of the system. It also helps the alcoholic to be relieved of arthritic pains and other muscular aches related to drinking. Health improves along with learning abilities.

“The body is blocked and impeded by disease,” Kubitz explains the acupuncture theory. “By unblocking the flow of energy through the meridians by vibratory stimulation, the autonomic nervous system is brought back to a normal state of balance.”

The ear serves as a neurological switchboard to the rest of the body through the involuntary nervous system, regulating such motor functions as the heart, lungs, and digestive tracts. The ear also has a meridian circuit of life energies – called Ch’i – which makes contact with the twelve larger meridian circuits of the body and the lesser circuits in the bone marrow, the muscles and connective tissue, the blood vessels and lymphatics, the subcutaneous fat, and the skin.

In some unexplained way, the lung point in the ear hooks up to the lung meridian of the body energy systems which move from the lungs in a 24-hour circuit throughout the body via the meridians, passing through the 730 traditional acupuncture points, spreading energies from air, food, and water.

Neurosurgeons who have been using these acupuncture theories in their practice are finding that by experience in stimulating certain sections of the ear, a balancing of body energy systems takes place. Variations in voltage meter readings at acupuncture points indicate which part of the body is not in balance.

After months of investigation, Dr. Kubitz believes that there is a body chemical which connects ear acupuncture to the regulation of the autonomic nervous system. This chemical, found in larger quantities in the hypothalamus and pineal glands of the brain, and also in the stomach and intestines, is a compound called serotonin, an offshoot of the amino acid, tryptophan. Serotonin has proven to be important in transmitting the flow of nervous impulses from the sense nerves to the motor nerves, in stimulating the parasympathetic nervous system, and in regulating the activity of the brain and other tissues.

In treating alcoholics, Dr. Kubitz found that the release of serotonin performed three important functions. It returned the addict to normal sleep patterns, to dreaming and rapid eye movement, something not commonly experienced in a chronic drinker. A second benefit was the correction of abnormal sugar metabolism. Many investigators in alcoholism believe that most alcoholics have a low sugar level which causes them to consume large amounts of sugar, candy bars and soft drinks. Kubitz believes that the balancing action of

serotonin may lower the sugar in the blood of a diabetic, or raise it in a person having hypoglycemia, depending upon the state of the body.

Kubitz also believes that serotonin relieves depression and enhances the action of the parasympathetic nervous system which, like transcendental meditation and yoga, bring tranquility and harmony to the body. "Too," he says, "observations we have made with an electroencephalograph indicate that we are producing alpha and theta wave activity in the brain. Recent Russian work indicates that the negative ionization in the surface of the body with acupuncture causes an expansion of the corona effect as shown in Kirlian photography. I have been told by a brain researcher that the Russians consider serotonin to be a balancing factor in the operation of the body. Serotonin appears to have different effects in individuals, depending upon the state of their bodies at the time it is released." There are ideas incorporated in his book, tentatively called "Unified Theory of Psychic Phenomena."

One of the psychiatrist's patients experienced a tranquility within a few minutes of electro-vibration. "I was frightened when Dr. Kubitz stuck the needles in my ears and I felt the stimulation. But much to my amazement I felt a calmness and serenity come over me that I had never known before. I thought the effect would wear off by the end of the treatment, but Dr. Kubitz told me this would not be so, that it would last for three to five days. During the next few days I was able to go for five minutes without gross grotesque thoughts going through my mind. I could stop and listen now to people and understand why they smiled or laughed. I enjoyed looking at the hills, seeing beauty around me which I had never been able to appreciate before." This patient had been drinking since he was twelve years old.

"Electro-therapy is step one in a two-step procedure," says Kubitz in explaining the correlation between the use of vibrations and psychoanalysis for relieving patients from addictions. "The first step is to get the physiological monkey off someone's back –to take the alcohol, morphine, heroin or drugs out of the system. Ear acupuncture can do this within minutes. The second step is to alter the self-destructive repetitive patterns which the person has established in years of being an alcoholic or junkie, or the conditioned reflexes that he has established over the years of living a certain life-style. To help change this pattern, psychologists, social workers; and psychiatrists come into the picture. Until the alcohol-monkey is released, recovery is almost doomed to failure as statistics have shown in the rehabilitation of these people."

Psychotherapy, hypnosis, group therapy, hospitalization, detoxification, and the use of drugs – such as methadone – are accepted methods of treating alcoholics and addicts. These methods show either an addiction to the drugs or a recurring syndrome of success and failure over a period of years before relief or complete recovery is achieved.

Over eighty percent of Kubitz' patients have rid themselves of the physiological monkey in a three-week period. Some have had to return for treatment following a very stressful, emotional experience, but most have lost even a deliberate return to drinking.

"I forced my thoughts to go back and do some experiment on my own," one patient stated. "As a truck driver I frequently drive by this bar, so I mentally pictured in my mind how a cold beer would taste. To my amazement, me and alcohol didn't have anything in common. I didn't feel my former craving, that need, that desire for alcoholic utopia."

This patient experienced an accelerated awareness of his surroundings, a sharpening of his senses. "My memory is greatly improved. Thoughts of my childhood come back to me following the treatment, something that hadn't happened in a long time. My sensory awareness was heightened, especially my sight and hearing. There are more sounds, like music and the wind, people's voices – sounds I had previously blocked out. My sight is clearer. I can see color in more detail – all the lights and shades. There is a heightened concentration and understanding of what I read which I couldn't do before. Now I can think more rationally, seeing how to solve problems in an objective way. Now I enjoy being with people – talking and laughing."

After three weekly sessions, while Kubitz was with the Santa Clara program, another alcoholic patient shared this experience.

"There was no consumption of alcohol this week. The craving had diminished and along with the craving and the alcohol consumption was also a diminishing of my nervousness as a result of not drinking. I became more enthusiastic about life, less withdrawn from people, was able to talk and experience happiness. My work capacity is heightened, my emotional stability is better than it has been in years. I can deal with people now which in the past had only resulted in very painful relationships. If I had tried to record my thoughts three or four months ago I would have found it impossible to talk and express my ideas for this length of time without becoming severely depressed or nervous. These treatments have eliminated the need for me to take any kind of drug or medicine for the past three weeks."

A woman patient felt, "Since taking the treatments this has been the first time in my life that I didn't want to drink. Now there is no hopelessness and despair. I have five children and in the past few weeks I have wanted to do my house work, to keep things straightened. I have new patience with the children that I thought I had lost. Before coming to Dr. Kubitz I didn't like myself or the children. Now I want to take care of them, to be a good mother, to be loving to them."

A ten-year drinker with a paralytic left arm caused from drinking, felt a tingling in his finger and arm after the first treatment. Told by his doctor that the numbness would prevail the rest of his life, the man now has feeling in this hand. "I'm better now, more sure of myself. I met my kids again after six years and feel very close to them. Now I don't want to drink – it doesn't appeal to me. I'm living for the first time in my life – I'm really living."

A bookkeeper was continually handicapped in her work, her home and sports life by her drinking habits. She related how confused and unorganized she had become. "I was always running, racing, doing several things at once and never getting anything finished or done correctly."

After the treatment she was able to clarify and correlate her work, to keep her house clean and provide meals for her husband. Her golf game improved. "I don't have to push myself into these things – they happen by themselves. They come so much easier now – I'm not edgy, flying off the handle. I get along with people better, I think, because I'm growing more aware of myself."

In these and other cases the electrotherapy served both purposes of Dr. Kubitz' concept for complete recovery of the addict: the release of the physiological and psychological distress. The ear vibration not only disposed of the craving and addiction of the body but set up recuperative balances throughout the nervous system and meridian circuits, resulting in creative action and restoration of a positive image to the participant. Kubitz says that when the physiological monkey is released from the addict, a biofeedback mechanism can be used in conjunction with the acupuncture treatment so that the patient can reproduce the tranquility at will.

"I feel that if one can balance the autonomic nervous system, enabling a person to fuse his conscious and unconscious mind," he states, "then we are basically assisting an individual to be more creative." For years he has studied lives of creative people who drank. "They chose death rather than allow their creative processes to be disturbed by self-knowledge," Kubitz adds. "By self-knowledge I refer to an understanding of the unconscious symbols which they included in their work. They felt that knowing what the unconscious symbol meant would rob their art of its vitality."

Kubitz warns that through inadequate training and superficial skills this therapy can become a faddist technique in the wrong hands and be dangerous to the whole healing process. A well-intentioned amateur could easily stimulate the wrong point in the ear because of the proximity between the lung and heart points. This applies also to the use of ear stapling.

Every therapist, Kubitz feels, who treats addicts with acupuncture must be trained in medicine and psychology.

"Alcoholism is the leading drug problem in this country," he says. "With supportive funds and grants for developing this technique among skilled medical personnel, thousands of alcoholics, drug addicts and those suffering from mental and emotional diseases can experience a new lease on life. With very little expense and in a comparatively short time we could eliminate alcoholism and drug addiction in this country."

The Healing of An Alcoholic

by George G. Ritchie, Jr., M.D.

My Life After Dying, Chapter 9

What the Christ showed me in the second realm concerning addiction and its effect on us even after we die caused me to become interested in the treatment of alcoholics. As a result, a year after I went into private family practice, I was offered a chance to become the physician for one of the two private alcoholic hospitals in Richmond. I eagerly accepted. Still later a former alcoholic friend of mine and I had the chance to buy it out and run it, which we did. I was with this hospital for better than seven years. I had the opportunity to learn even more concerning the treatment of alcoholics while going through the psychiatric residency and thirty years of experience working with them.

Alcoholics Anonymous is not only a book but an organization run by alcoholics for alcoholics that did as much as the previous-mentioned training in helping me to understand and treat them. I felt that when the organized church and medicine had given up on the alcoholic and acted as though the alcoholic was beyond God's love and redemption, God picked two alcoholics, Bill Wilson and an M.D., to show what God could do through them for themselves and other addicts. They established the twelve steps of AA and the organization. Let's look at something Bill Wilson wrote:

"There are, it seems to me, four steps to be taken by one who is a victim of alcoholism.

First: Have a real desire to quit.

Second: Admit you can't. (This is hardest.)

Third: Ask for His ever-present help.

Four: Accept and acknowledge this help."

The following is a case that will demonstrate some of the points that Bill Wilson was making.

A phone call had come in around 4:30 p.m. from the nurse at the hospital, informing me that a new patient had been admitted and asking if I would come to see the patient as soon as possible. When I arrived at the sanatorium, I was immediately escorted to her room. Mrs. Deamer, the patient, was a middle-aged woman, the wife of a prominent minister.

Her husband, who had brought her, had already left because he was disgusted with her behavior. "I hope you can do something to get her straightened out," he had told the nurse. "I certainly haven't been able to make any progress with her."

When I walked into Mrs. Deamer's room, she looked up from the bed. "Who in the hell are you?" she asked in a slurring voice.

"I am Doctor Ritchie, in charge of this hospital. I'm here to treat you and help you become sober."

"You can go to hell. Who said I wanted to get sober? I have no intention of stopping drinking. Did that reverent bastard husband of mine give you such a

ridiculous idea? Damn, I know those WCTU [Women's Christian Temperance Union, a group of women who helped lead the fight for prohibition.] women in his church want me to stop drinking but neither he nor they are going to tell me what the hell I can do with my life."

"What you decide to do with your life is your own business," I told her. "But right now I have to get a history and do a physical on you."

In taking her history, I found she had grown up in a middle-class family and had led a relatively normal childhood and adolescence. As a teenager, she had developed a nice voice and became a singer in a band. While singing in the band, she met her husband, who was the band leader.

Five years after their marriage, her husband went to hear an evangelist one night. This man must have had a powerful effect upon him because he underwent a tremendous conversion, which later led to his going into the ministry.

Unfortunately, his wife did not have a similar conversion. Mrs. Deamer finally allowed me to take her blood pressure and to check her ears, nose, throat, heart and lungs. In going over her abdomen, I found her liver was down four finger breadths below her rib cage which let me know she had a very severe alcoholic problem.

"My husband might damn well fool everybody else," Mrs. Deamer said as I was finishing her physical. "But he is hell to live with."

Knowing the propensity of the alcoholic to project their problems and blame everyone else except themselves for their trouble, I asked, "Do you feel this is the major thing that has caused your drinking?"

"Hell no, I like to drink and I didn't marry a damn minister. I married a band leader and this character has gone and gotten all hung up on a myth called Jesus Christ."

"Oh, you are not a Christian?"

"No, I'm not a Christian," she said sullenly, "and if you had Jesus shoved down your throat all the time, you wouldn't be one either – even if you tended to believe in Him, which I don't."

"Is that what is causing you to drink?"

"Damn, Doctor, if I had the answer to that, I wouldn't be here in this damned expensive alcoholic sanatorium or whatever you call this dump."

"Mrs. Deamer, if you don't believe in Jesus, do you believe in God?"

"I don't know, I guess somebody or something had to create this mess."

"Have you ever told Jesus that you don't believe He exist?"

"What kind of a damn nut are you anyway? How can you talk to someone who doesn't exist?"

"Well, I might be a nut but not nutty enough to say that I don't believe in a person that is as powerful and as well known as The Christ," I said. "I think I would check out and try to see if there is a Christ before I made such a statement."

"And how am I suppose to do that?"

"Well it seems to me if there is such a person, he would answer you if you asked Him. The evidence proving he existed, was crucified and arose from the dead is more substantial than the evidence proving Julius Caesar lived."

"Now how in the hell do you know that?"

"I have read the Bible enough to know He said He would be in us and live in us," I said sincerely. [John 14: 20 and 14: 23] "If this is true, then he should be able to hear us when we ask Him a question. I suggest that sometime before you go to sleep tonight, if you have the courage and the curiosity, you become quiet, turn your attention deep within and ask if He exists and if He is in you. Ask Him, if He is in you, to let you know some way."

She did not come back cursing this time, "Are you truly insane enough to believe Jesus can live within you?" There was a startled expression on her face. "What are you, a minister?"

"No, but I am a young doctor who believes in Him. When I was 20, I was pronounced dead and met Him and was conducted through four realms of life after death by Him."

"What the hell are you talking about? I might be drunk, but not drunk enough to believe that crap."

"Suit yourself, but I dare you to try what I asked you to do before you go to sleep tonight."

I wrote out the medical orders and told the nurse certain things I wanted done. After replacing the instruments in my medical bag, I headed down the steps and out to the front of the hospital. The nurse quickly followed. "She's quite a woman isn't she?", the nurse said when we reached the front porch. "What prognosis do you give her?"

"Are you referring to her life expectancy or her chances to stop drinking?"

I had asked the nurse this question because I was thinking about Mrs. Deamer's liver being down four finger breadths. With this much swelling in the liver, the over-all prognosis was not good.

"I was thinking more about the chances of her stopping the drinking," replied the nurse.

"With her mental attitude, I seriously doubt she will stop. Mrs. Deamer is drinking to escape facing the hostility she feels toward God because she feels He stole her husband from her. I'm sure she is also eaten up with guilt feelings about being such a failure as a minister's wife. It's hard to play a role when you don't believe in the person for whom you are playing the part. Her husband had the spiritual experience. She didn't, so she doesn't understand it. Can you imagine the pressure and guilt her husband and so many of the congregation are placing upon her? How can one believe in a forgiving, loving God or Jesus when His followers act like they do and how can they love her with the attitude she has shown? There is no simple answer to a situation like this."

My nurse, who was an extremely kind, compassionate, freckled-faced, red-headed girl said, "Well, we'll do everything we can to help her."

She turned and walked back into the hospital.

Driving back to my home, I thought what a waste of time it is to work with these alcoholics who don't even want to stop drinking. When would I ever learn you couldn't help people until they wanted help!

At this time I had been working at the sanatorium for a little over four years. It seemed to me that the recovery rate was about 5%. Sometimes it was four or five months before the patient returned and occasionally a whole year but sooner or later most did return. I felt particularly pessimistic about Mrs. Deamer because she had let me know she did not want to stop drinking. She considered her husband to be a phony and she didn't like living with a "damn phony."

Since I had a great number of house calls the next morning, I didn't arrive at the sanatorium until after lunch. Mrs. Deamer was the last patient I planned to see, for I felt I was wasting my time. With our method of treatment I knew she would be sober, but even in a state of sobriety there was no reason to expect her to be any more cooperative than she had been the day before. She was there because her husband wanted her there, not because she wanted help.

When I stuck my head in the door, Mrs. Deamer said, "Come right in, doctor, I had been hoping you would come by today." She could tell, by the shocked and startled expression on my face, that I was surprised. She laughed and said, "You didn't expect to find me like this, did you?"

In no way was I prepared for the shock I received when I walked into her room. Her hostility was gone. Even her face appeared younger. Now, past experience had taught me that patients say things they don't mean when they are intoxicated but there was a change here that couldn't be accounted for on that basis. It was natural for the ruddy and puffy appearance to be gone, since she was no longer loaded with beer and whiskey. But the look in her dark blue eyes had changed to an amazing degree and there was an entirely different expression in her eyes. She had of course made an attempt to straighten out her long blond hair, as all the women did. There was more to the change in her appearance than anything I could definitely put my finger on.

"No, Mrs. Deamer, in my wildest imagination I had no idea you would be in this mood, I expected you to be your usual obnoxious self."

Even though I had said this with humor in my voice, it hurt her and she broke into tears. I went over to the bed and put my hand on her shoulder at which time she reached up and put her hand into mine. "I truly deserved it," she said.

"Mrs. Deamer, what has happened to you? You aren't the same person I left here yesterday. Your being sober doesn't explain what I'm seeing and hearing."

Again she burst into tears. After a while she related the following:

"Dr. Ritchie, I admit I was intoxicated when you were here yesterday afternoon. I guess the gist of our conversation sobered me enough to hear the challenge you gave me before you left. As soon as you left, the nurse began to give me the whiskey with the stuff that makes you throw up. By 11 p.m., I had thrown up everything and was sober as a judge. As that nice red-headed nurse was going off duty, I asked her if I could ask her one question. She said, 'yes,' and I told her about what you had said about your dying when you were 20 years old and I asked her if it could possibly be true. She told me it was definitely true

and was a well-documented medical fact. She then asked if there was anything else I wanted and when I said, 'no', she went out with a quizzical expression on her face.

"I couldn't go to sleep. I remembered you had said, 'If you don't believe in Jesus, why don't you ask Him whether or not He is inside of you. I believe He lives inside of us.' I was thinking that you were the most ridiculous man in your thinking I had ever heard. You gave me a challenge and I decided to accept it just to prove you wrong. I said to myself, 'I don't believe you are in me but if you are, let me know it in some way.'

"I was not ready for what happened next. I was suddenly aware of a great sense of inward peace and a feeling of great love surrounding me. I know you are going to say I was hallucinating, Dr. Ritchie, but I saw a form in front of me and heard this form say, 'I am Jesus, the Christ, whom Dr. Ritchie referred to. I do love you and care for you. I understand what has happened to you because your husband has been seeking me. You have not. One can not drag or push anyone into the kingdom. I come to anyone who truly seeks me.'

"When He said these things, I felt all the fear and guilt about what a terrible minister's wife I had been go out of me. I realized He understood and forgave and loved me. I don't understand it. I know I told you yesterday I had no intention to stop drinking, now I have no desire to drink."

This time, I was at an utter loss for words. I had seen and treated too many alcoholics to be fooled by most of them. I could recognize when they were trying to pull the wool over my eyes. I did not have the impression Mrs. Deamer was fooling, for she had a peace and serenity you do not find in a patient in the second day of treatment. The exact opposite is true if they had been drinking as long as this woman had. You had to be on the lookout for *delirium tremens*, i.e. when they are tight, tense and on the verge of becoming psychotic. The remorse which most alcoholics feel when they begin to sober up was not present in Mrs. Deamer. Even more amazing was the absence of her desire for a drink.

As I have learned from so many cases, most alcoholics are trying to escape from some real or imagined fear in their lives, or some past action they are afraid they can't keep hidden. I also came to know another important point: They are trying to find something that will fill a deep spiritual need. They are not conscious of this and keep looking for something or someone who will accept and love them as they are. This is because they carry such deep feelings of guilt over their past actions and failure that they can't love themselves and really don't believe anyone else can. This puts them into a chronic state of depression. Then they keep drinking spirits down, trying to keep spirits up. But alcohol itself is a depressive agent, particularly in high doses and thus you have the vicious cycle set up.

Mrs. Deamer found the thing for which she had been searching unconsciously. She found forgiveness for failing to play a role she could never fulfill without God's help, the role of being a minister's wife. After treating quite a few minister's wives and listening to a lot of church members, I'm not even sure one can fulfill that role *with* God's help!

She had found someone who did accept her as she was and love her and help her change because she discovered He was on the inside.

Within four days, Mrs. Deamer completed her treatment. She called her husband and told him she was ready for discharge. He completely doubted this, for when he came to take her home, he said to the nurse, "How long do you think it will be before she is back here drunk again?"

His statement was understandable when he told the nurse how many other places Mrs. Deamer had been treated before being brought to this sanatorium.

Six months later, I received the nicest letter from Mrs. Deamer thanking me for the challenge I had given her, and for sharing the story of my death experience with her. She said it led to the experience which had completely changed her life. She stated she still had no desire to drink.

When I left Richmond to start my residency in psychiatry, seven years later, she was still sober. I knew this to be so, for I had friends in the section of the state where she lived. When I would see them, without them knowing why, I would always ask about the minister and his wife. They often remarked about what wonderful people they were and how much his wife has meant to him and the entire congregation.

Kudzu for Alcohol Cravings

Dr. Whitaker's Health and Healing, December 2006

If you're from the South like I am (I grew up in Atlanta), you're familiar with kudzu, a fast-growing vine that has overtaken more than 7 million acres of land, enveloping trees, telephone poles, and anything else in its path. But this pesky weed also has a positive side: It curbs alcohol cravings.

To test this, Massachusetts researchers set up a "lab" in an apartment where study subjects came after work. They took either a kudzu supplement or a placebo capsule and then drank as many beers as they desired. The experiment was later repeated and the kudzu-placebo groups were switched. Across the board, those taking kudzu drank more slowly and drank about half as much as when they were taking a placebo. We're in the thick of the holiday season, and eggnog, hot toddies, and champagne abound. If you tend to overindulge, give kudzu a try. Look for a standardized kudzu extract in health food stores, take as directed, and let me know how it works for you.

Alcoholism and Herbal Remedies: General

<http://www.chinese-herbs.org/alcoholism/>

Alcoholism, which is also commonly defined as alcohol dependence or addiction, is a chronic disease with very serious and even fatal consequences. Nowadays, alcoholism does not have borders or limits, equally affecting people in many countries around the world. In the USA, it is said to be the third major killer of people (following heart diseases and cancer).

Alcoholism usually starts as alcohol abuse – when a person drinks too much or too often. As time goes by this person may develop a dependency on alcohol. It may take about 5 – 25 years for a middle-aged person to become alcoholic, but for young people this term may be as short as a few months.

Alcohol dependence is more serious condition than alcohol abuse. A person becomes fully dependant on the daily consumption of alcohol beverages. The habit turns into the strong necessity to drink in order to avoid the physical and psychological symptoms of withdrawal. With time tolerance develops and a person has to consume increasing quantities of alcohol to satisfy the cravings. Finally, an alcoholic person loses all the control over drinking.

Symptoms

The key symptoms of alcoholism are the inability of a person to control or limit his alcohol consumption and his denial of the fact that many of his problems (with heath, family or at work) are caused by his abuse of alcohol. Even when the consequences of drinking are obvious, an alcoholic will blame some other factors or people in his problems but he will never assume that alcohol is the cause.

Increased tolerance to alcohol is another symptom of alcoholism. A person has to consume larger amounts of alcohol in order to feel its effect. Very often it represents itself in ordering double drinks and gulping them.

Alcohol-dependant people typically drink in order to relieve some pain or anxiety, but they do not usually remember what happened while they were drinking. This is sometimes referred to as blacking out.

People who are addicted to alcohol experience severe withdrawal symptoms once they stop drinking on a regular basis. Sweating, insomnia, anxiety, impaired concentration, increased heart rate, nausea, vomiting and tremors are commonly associated with alcohol withdrawal.

Causes

Alcoholism is considered to be an inherited health disorder. Scientists found that children, whose parents suffered from alcoholism, are in significantly greater risks to develop the same disorder in comparison to children with non alcohol-dependant parents.

Emotional state and psychological factors may also lead a person to alcoholism. For example, people with depression, increased anxiety or after experiencing some stressful events, or those with the low self-esteem may start drinking to solve their problems. Besides, certain social and cultural factors may contribute to the promotion of alcoholism. For example, regularly drinking close friends, or films, books and advertising, which depict drinking alcohol as the part of true men image, may also push a person toward drinking.

ALCOHOLISM, VOL. 1 CIRCULATING FILE

In fact, there are no specific and defined causes of alcoholism, like virus or infection. The progression of the disorder is based on the way the alcohol influences the human organism. Alcohol changes the balance of certain chemicals in the brains, such as gamma-aminobutyric acid (GABA), glutamate and dopamine. That is why, drinking may result in certain relief of physical or emotional pain, reduce anxiety or cause pleasurable feelings. Regular drinking makes a human body addicted to alcohol consumption just like to nicotine or narcotics use. With time a person starts to crave for alcohol in order to restore good state of mood, relieve pain or avoid negative feelings.

Medical Approaches

Since alcoholism is rather a mental disorder, it is mainly treated through psychological support and counseling. Alcoholics Anonymous is the organization, which offers an effective model of treating and supporting people, recovering from alcoholism.

Of course, some medications are also used to treat a person, who is dependant on the alcohol, especially on the stage of detoxification. Sedatives and antidepressants are commonly used to relieve withdrawal symptoms.

There are also certain specific medications, designed to treat alcoholism. For example, Disulfiram (Antabuse) may be prescribed to cause highly unpleasant symptoms, such as vomiting and rapid pulse, once the alcohol is consumed by a patient. Naltrexone is also used to reduce the desire for alcohol during the first 3 months of recovery.

Alternative Approaches

Along with the traditional therapy of alcoholism, there is also an alternative way to fight this disorder. For over 2000 years Chinese medicine has been offering its own recipes of different herbal preparations to treat alcoholism.

Herbal treatment of alcohol dependence aims at fulfilling several tasks, such as to help a person avoid alcohol and reduce his desire to drink, detoxify the body and eliminate all the toxins, accumulated in the result of regular alcohol consumption; and, finally, to recover the body organs, mainly liver, damaged by alcohol.

Kudzu, a starchy white root native to Japan and China, have long been the first option in Chinese medicine to treat alcoholism. Kudzu tea was even called a "tea that can sober up". Since the Kudzu herb had been first introduced in the United States (1876) and Europe, its healing properties were investigated by scientists.

Dr. Wing-Ming Keung, a researcher from Harvard Medical School, initiated a study and proved that kudzu tonic could be effective in reducing and controlling alcohol cravings. Thus, during his study about 80% of patients, treated with kudzu, reported the reduction in cravings for alcohol within a week.

Another study showed that Kudzu works in the human organism very similarly to the medication, called disulfiram, which is commonly used by official medicine. Consuming alcohol after taking kudzu tea or tonic is followed by nausea, facial redness and general discomfort. By other words, kudzu significantly worsens the signs of alcohol intoxication, so that a person will likely to think first before taking another drink.

Milk thistle is another mighty herb, promoted by the Chinese medicine as a remedy against alcoholism. In fact, milk thistle works as a protection of liver against harmful toxins, produced by alcohol. It prevents damage of the liver cells and can even promote liver regeneration.

The curative features of milk thistle were studied and documented by German researchers. During clinical studies, milk thistle was shown to reduce abdominal pain, fatigue, nausea and loss of appetite – symptoms common for liver disorders, caused by alcohol abuse.

Reishi may also bring certain health benefits for people, recovering from alcoholism. Though it is effective only for those people, who have not yet experienced a severe damage of liver function.

Finally, one should always keep in mind some of the rules, concerning the herbal treatment of alcoholism. First of all, one should avoid all types of alcohol. Even the above mentioned herbs should not be taken in the form of tinctures, based on alcohol. Teas or capsules are the preferred form of herbs to be taken for alcoholism treatment.

Furthermore, a person, recovering from alcoholism, should pay special attention to his nutrition. Well-balanced diet with the sufficient supply of green, yellow and orange vegetables is necessary to ease the complications of alcoholism and reduce cravings.

Omega-3 fatty acids in the form of black currant oil, evening primrose oil or flaxseed oil are recommended to reduce depression. Taking zinc daily (30 mg per day) improves the ability of stomach to process alcohol and eliminate all the toxins out of the human organism.

BOOKS

Learn to Appreciate Healing Dreams

Venture Inward, March/April 2001

In the epilogue to his latest book, *Healing Dreams: Exploring the Dreams That Can Transform Your Life* (Riverhead Books), Marc Barasch relates the story of his editor trying to envision a simple sound-bite promotion for his book. The editor asked, "How would a healing dream help the average person be effective in their daily lives?" Barasch was, in his own words, "flummoxed" by the question.

He had spent years researching the subject, through his own dreams as he dealt with cancer, through interviewing countless people who had received dreams of Great Mysteries, and through in-depth scholarship on the vast spiritual traditions pointing to dreams as a channel by which God might speak and redirect our ignorant and sleepwalking lives into the pursuit of wisdom. Yet the editor wanted something simple to explain it all to the consuming public. Barasch said he was reminded of the saying that when a thief meets a saint, all he sees is the holy man's pockets. Later, when the editor had a dream about struggling to land an extremely large fish, Barasch suspected that the fellow had finally gotten the idea: dreams, and healing dreams especially, take us beyond our narrow categories and concepts into a much larger world. As he puts it, healing dreams don't come to make it all better, but to help us live the truth.

I know from my experience that it is difficult to take a healing dream and turn it into a nifty formula for rescuing others. In the inaugural issue of this magazine I told the story of my initial experience with a healing dream, one that led to a recovery process from alcoholism. At the time, there were many invitations to turn my experience into some kind of dream formula for treating this common disease. But I knew it was not possible. What I had experienced was my story, and other people would have to find their own. The best I could do was to develop an approach for how a person might put themselves on the path of a healing dream. Although many people found my dream incubation approach helpful and had a transformative dream experience (for their accounts, see www.creativespirit.net/henryreed/dreamquest), even more people found the approach a dead end. But isn't that the way it should be? If spiritual healing, whether from a dream encounter with a wondrous being, or through some other experience, is in fact a gift from some higher order of being, then can we reduce it to a formula? If prayer worked every time, and worked exactly as we were hoping, it would be more of a mechanical response than the intervention of Spirit. Whatever or Whoever Spirit may be, it should have as much, if not more, choice of action than we do. As Barasch illustrated so well in his earlier book, *The Healing Path: A Soul Approach to Illness*, healing doesn't simply restore us to the way we were before, it transforms us. To reflect his revelation, I titled the column for *Venture Inward* I wrote about that book (all these columns are archived at www.creativespirit.net/henryreed/bookreviews), "If There Is To Be a True Healing, We Will Not Survive Intact."

I appreciate Barasch's new book for the rare and worthy achievement it is. Through beautiful, even poetic language, integrated with the grounding influence of the facts from the lives of those he interviewed, he gives us a glimpse of a holy World Order that inspires us to try to empathize with something that we can not fully understand. In that sense, Barasch's book is the next best thing to a personal encounter with a healing dream itself.

Among the various types of healing dreams he explores, he includes his experiences with the "Dream Helper Ceremony." Perhaps the most far-flung export from A.R.E.'s summer camp, where it was first invented, Dream Helper involves a group of people volunteering to donate their dreams to help someone in distress, doing so without knowing in advance the nature of the person's problem. What began as an attempt to put a spiritual spin on traditional dream telepathy experiments soon evolved into a potent healing ritual that many people have used to their benefit (for stories of Dream Helper and how to do it yourself, see www.creativespirit.net/henryreed/dreamtelepathy). On the basis of his dream helper experience, Barasch draws two important conclusions about healing dreams. First: if you want to have one yourself, offer to have a healing dream for someone else! That's the closest to a healing dream formula he offers in the entire book. Two: there is some kind of living, spiritual fabric that unites all of us with a life beyond the physical and to which we have an important relationship, acknowledged or not. Healing dreams, he has discovered, come to pull us back from the abyss of isolationism into a more conscious relationship with that unifying life-force. There's more to a saint, in other words, than what can be found in his pockets.

Henry Reed is an author, lecturer, psychologist, and teacher, who lives in Mouth of Wilson, Virginia.

**Seeds Of Grace:
Reflections on the Spirituality of Alcoholics Anonymous**
by Sister Molly Monahan

Reviews: *Venture Inward, July/August 2002*

Can a book about alcoholics have anything to say to a sober person? This little book has plenty to say to anyone who will read it, and everyone should read it.

First of all, it is written by a Catholic nun, who must have dreaded the humiliation of admitting, "I am an alcoholic."

However, as she learns the ways of AA meetings (and she describes the program and the contents of the meetings very clearly), she finds a deep spirituality she had not anticipated. She meets and hears the stories of people from all walks of life. They help each other to attain and maintain the goal of sobriety.

They see themselves in the stories other members tell. They're on call for members needing a hand between meetings to keep from sinking into the grasp of this addictive drug, alcohol.

Sober persons can be very thankful for the life-saving AA and may just find this small book the best spiritual boost they've had in a long, long time.

Reviewed by Carol Haenni, co-author of *Anna, Woman of Miracles*.

Learning Life's Lessons

Venture Inward, November/December 2002

LETTERS

"Why Sickly Saints and Healthy Sinners?" By Larry Dossey, M.D. (Nov./Dec.'01) was important. Edgar Cayce says, "Mind is the builder." I found this to be true in my life. Perhaps the perception of why we have disease is necessary. What are the lessons learned from this occurrence? If the aim of the ill person is to move closer to God, then good things will come. My experience has proven this to be true.

The American Medical Association has declared alcoholism a chronic, progressive disease that leads to death. Many millions have found a healthy life style through Alcoholics Anonymous. This spiritual program uses the same information that Edgar Cayce reveals in his readings. The AA suggestions for spiritual growth work.

Possibly, the cure isn't as important as for God to get my attention. Recovery in mental, emotional, and spiritual aspects of life is important. However, I still have the physical chemical imbalance waiting, indefinitely. This encourages me to stay close to my Creator. Wasn't Job's lesson to be secure in God? I have not had a relapse in over 17 years.

In addition to living in a daily reprieve from this deadly illness, contingent on a spiritual connection, I have released genetic depression, bipolar disorder (also known as manic-depression), hypoglycemia, fibromyalgia, and other sicknesses. A wonderful additional present is wisdom. Moving closer to God brings more rewards than I can comprehend.

Grace comes from helping another with the same malady. One alcoholic helps another, one cancer patient rallies around another, one incest or rape survivor aids others in similar circumstances, or a woman recovered from domestic violence supports other recoveries. This has made my spiritual counseling and seminars real, not superficial band-aids. Cayce said we get to heaven on the arm of those whom we assist. Thank goodness, we have more than one life to learn the lessons of the universe. Each one provides another opportunity to have all the experiences for growth. Perhaps cancer, alcoholism, or a traumatic event is a necessary part of the evolution of the soul.

Accepting joyously the circumstances allows us to see the bigger picture that this is only one event in many lives for learning. I am right where I am supposed to be in God's timing for the changes occurring in this life. As I walk the spiritual path there is out of necessity long suffering. Maturity comes when I transcend the difficulty with God's love. Gratefully, I am in remission and able to have a happy life and enjoy it more than I ever could. I treasure the moments helping those seeking support in their battles.

Robert Grant said on my radio program, "Solutions with Marilyn," the life review is to identify when we began to come from our hearts. Possibly, we can learn to love others and ourselves through any circumstance instead of seeing life negatively and under our control. Understanding that happenings make me who I am, I accept them as my schooling, and move forward through the great adventure of my soul's growth.

Rev. Marilyn Redmond
Edgewood, Washington

Other Books:

Seven Weeks to Sobriety by Joan Mathews Larson

Summary: Seven weeks to sobriety: the proven program to fight alcoholism through nutrition; alcoholism - the biochemical connection.